

A *Requiem for Rogers.*  
*of the* *1865*  
*ed. 1st.*  
CONFUTATION

OF THE

OBSERVATIONS ON FREE MASONRY

By an anonymous Author of a PAMPHLET, entitled  
MASONRY THE WAY TO HELL.

Wherein is plainly pointed out, to the candid and  
impartial Reader,

That he has grossly, and in the most disingenuous,  
unchristian, and scandalous, Manner, misrepresented  
FREE MASONRY: That he has entirely  
perverted the Sense and Meaning of the Sacred  
Text; and that he has neither Candour, Integrity,  
nor Honour.

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By a Member of the most Ancient and Honourable  
Order of FREE and ACCEPTED MASONS,

I. HEAD, P.G.M. S.

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*His Wickedness shall fall on his own Pate.*

Psalm xvii. latter Part of Verse 17.

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EXETER:

Printed (for the AUTHOR) by A. BRICE and B. THORN:

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Furfean, Alburton; Messrs. Haydon and Whitfield, Plymouth; Messrs.  
Manning and Martin, Launceston; Mr. Allison, Falmouth; Mr. Rogers,  
Helford; Mr. Hewitt, Penzance; Mrs. Manning, Bideford; Mr. Thorn,  
Exeter; and by the Author, at St. Mary's Island, Scilly.

MDCCLXIX.

[ Price ONE SHILLING. ]

1568 / 1405.





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# DEDICATION.

*To the impartial Publick.*

A Second Edition of a Pamphlet, entitled *Masonry the Way to Hell*, and feigned to be a SERMON, hath lately made its Appearance in the World, wherein the disguised Author has the Effrontery to say, "That it is therein clearly proved, both from Reason and Scripture, that all who profess these Mysteries are in a State of Damnation;" and also to advance, in the Explanation of the Text, which he has taken from the 17th Chapter of the *Revelations*, and the 5th Verse, *And upon her Forehead was a Name written, MYSTERY, Babylon the Great, the Mother of Harlots, and Abomination of the Earth*, (He has the Effrontery, I say, to advance, as an undoubted Fact) That by the Title *Babylon*, in that Place, is meant, and must be understood, FREE MASONRY. The Brethren of that ancient and loyal Fraternity must expect to be calumniated; they live by evil and good Report. But let not those of the noble Order be weary or faint in their Minds; let them go on, and persevere to the End, in that Liberty which is their Glory; and by acting up to the Standard of its Precepts, and having ever in view that House not made with Hands, whose

A

Builder

Builder and Maker is God, they shall be free indeed; and for all their Sufferings here on Earth, for the Sake of Truth, they shall receive hereafter that most welcome of all Salutations, *Well done, thou good and faithful Servant; thou hast been faithful over a few Things, I will make thee Ruler over many Things; enter thou into the Joy of thy Lord.*

Whoever was the Author of the Pamphlet aforementioned, it cannot be presumed that he is a Man of Candour, Integrity, or Honour: And for this Reason; Had he been conscious of the Truth of his Assertions, he would have set his Name to such an elaborate, and, in his Opinion, praise-worthy, Discourse.

That you may form a true Estimation of its Tendency, and the Fervour of the Author, the following Sheets are laid before you; in which, I hope, will appear a Confutation of his uncharitable and unchristian Disposition; also of his gross Misrepresentation of the Sacred Text: Therefore, not to keep you longer in Suspence from the Work itself, I shall conclude this Dedication with a well-known Expression;

*Fœlix quem faciunt aliena pericula cautum.*

And am

*Your sincere*

*and impartial Friend,*

I. H. D.

*Hold fast that which is good.*

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A  
CONFUTATION  
OF  
A PAMPHLET,  
ENTITLED  
MASONRY THE WAY TO HELL.

TO WHICH ARE ADDED  
A CHARGE to a LODGE,  
first printed A. L. 5754, and now revised and enlarged,

AND  
A CHARGE delivered to a numerous Assembly  
of FREE and ACCEPTED MASONS, at *Scilly*, the  
21st Day of *January*, A. D. 1766, A. L. 5766.

ALSO  
What a FREE MASON should be:  
And the happy Consequence resulting from a steady Adhe-  
rence to its glorious Principles, Precepts, and Practices.

TOGETHER WITH  
A PRAYER at the Admission of a new-made  
BROTHER.

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By I. HEAD, P. G. M. S.

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*Our Labour shall not be in vain in the Lord.*

THE  
OFFICE OF THE  
SHERIFF

IN THE  
COUNTY OF  
SHERIFF

STATE OF  
NEW YORK  
IN SENATE

January 1st 1881  
The following is a list of the  
names of the persons who have  
been appointed to the office of  
SHERIFF

for the term of years ending  
on the 1st day of January 1882  
and for the term of years ending  
on the 1st day of January 1883

and for the term of years ending  
on the 1st day of January 1884  
and for the term of years ending  
on the 1st day of January 1885

and for the term of years ending  
on the 1st day of January 1886  
and for the term of years ending  
on the 1st day of January 1887



REVEL xvii. V. 14.

*These shall make War with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords and King of Kings; and they that are with him are called, and chosen, and faithful.*

THE Author of the Revelation of the Will of God, communicated to him by the Divine Spirit during his Banishment in the Isle of Patmos, to be communicated to the seven Churches of Asia, must be allowed to have understood, in the clearest Manner, the whole Scope and Tenour of that *Revelation*. He, undoubtedly, perfectly understood the Divine Will and Pleasure with Respect to those Churches; and the Spirit of God, which revealed those Things to him, has expressly declared, that [a] *If any Man shall take away from the Words of the Book of this Prophecy, God shall take away his Part out of the Book of Life, and out of the holy City, and from the Things which are written in this Book.* How horrid and shocking to a good and pious Christian must the Attempts be of that unhappy and inconsiderate Being, who ever has, or hereafter shall, dare, after a Warning so great and solemn, to pervert the Sense and Meaning of the Divine Revelation, or any Part

[a] Rev. xxii. V. 19.

Part thereof! O my Soul, come not thou into their Secret; unto their Assemblies, mine Honour, be not thou united.

The Author of the Pamphlet, entitled *Masonry the Way to Hell*, seems to be one of those miserable and unhappy Wretches; and to have perverted the Meaning of the inspired Author of the Revelation of the Will of God, insisting that by the Title *Babylon*, in the Text, taken from the 5th Verse of the 17th Chapter of that Revelation, is meant, and must be understood, *Free Masonry*; whereas it is universally admitted by all but bigotted Roman Catholicks, that by the Term *Babylon*, &c. in that Place is meant Rome; and the Chief Head of that Church's being truly and emphatically *the Mother of Harlots and Abominations of the Earth*. The Works of all Builders shall be fully proved, for the Fire shall try them: For there is no proper Foundation to build upon but Christ and his most holy Word once delivered to the Saints. All others are of that Sort described in the sacred Scriptures, who built on a sandy Foundation, and therefore had no Stability, and who daubed with untempered Mortar, in Consequence whereof both Building and Builders perished; against whom Woe and Misery are justly denounced. And of those are they described by the Prophet Isaiah, [b] *Who is blind but my Servant? or deaf as my Messenger that I sent?*

[b] Isaiah, Chap. xlii. V. 19.

*sent? Who is blind as he that is perfect, and blind as the Lord's Servant? And again in the Prophet Jeremiah, [c] A wonderful and horrible Thing is committed in the Land. The Prophets prophesy falsely, and the Priests bear rule by their Means, and my People love to have it so: And what will ye do in the End thereof? You see, my Brethren, from the Words of this Prophecy, in what Abhorrence, in the Sight of God, those among the Jewish Priests were held, who acted in Contradiction to the Divine Command. The same Observation is equally true in our Days, and must consequently allude to all those who take upon them the sacred Office of the Messengers of the God of Israel, and live in an open Violation of his Laws and Contradiction to his Commands. Of those are they who assume to themselves the sacred Name and Character of the Disciples of the blessed Jesus, and nevertheless not only despise in their Lives and Actions the Offers of Grace and Mercy, and Admission into the Mansions of Bliss and Happiness, but, by acting in a Manner diametrically opposite to the sacred Character, hinder those who would enter. Wo unto you, Scribes and Pharisees, Hypocrites; for you lade Mens Shoulders with Burdens grievous to be born, whilst ye yourselves touch them not with your Fingers. Wo unto you, Scribes and Pharisees, Hypocrites: You tithe Mint, Annis, and Cummin, and all Manner of*

*of Herbs, but omit the weightier Matters of the Law, Justice, Mercy, and Truth.* Let it be remarked in this Place, that tho' the one is not forbidden, the other, which is by far the most material Part, is positively enjoined and commanded. How unlike, how gloriously unlike, to these Wolves in Sheeps Cloathing are those godlike Men, who are by the Divine Spirit called to the sacred Function and Office of the Ministry, who are indefatigable in their important Duties, and, with a devout and holy Ardour, labour, both by Precept and Example, not only for their own Salvation, but also the Salvation of all and every of those who hear them! These, and these only, are the true Disciples and Followers of the blessed Jesus, that great Shepherd: And they will be ever careful, by *Mercy, Love, and Charity*, the great Characteristicks of the Christian Life, to demonstrate to all the World, that they are the true Disciples of Christ; and that, by imploring the Aid of the Holy Spirit, which is never denied to those who sincerely and devoutly ask it, to subdue and overcome the united Efforts of the World, the Flesh, and the Devil. To such as these belong, in a peculiar Manner, that glorious Observation, *How beautiful are the Feet of them which preach the Gospel of Peace, and bring glad Tidings of good Things!* These shall go into Life eternal, while those of a contrary Disposition shall go (O horrid even to Imagination!), into everlasting Perdition.

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The Chapter from whence the Text is taken is a Part of the same Chapter from whence the Author of the Sermon, intituled *Masonry the Way to Hell*, has taken his; and how far the Observations of that *anonymous Author*, or those laid down in the following Discourse, will appear with a Preference to the unprejudiced Mind, I submit, with all Humility, to the unbiassed Candour and Integrity of such, when they shall have thoroughly weighed, and maturely and deliberately considered, the Nature and Import of *each*; and, to satisfy the Desires of the impartial World, I shall endeavour, by the Assistance of the Divine Spirit, who is the Dispenser of all good Gifts and Graces, to confute that Author in his Misrepresentations, not only in Things of small Moment, but also in those of the greatest Consequence to the sacred Cause of Morality and Religion; which I shall endeavour to do in the following Order.

First, I shall quote those Passages which he has particularised in that Discourse, and endeavour to convince the World that he is grossly mistaken in the true Sense and Meaning of the Words whereof his Text is composed.

Secondly, I shall shew who those are that make War with the Lamb, and are overcome by him.

Thirdly, The Reasonableness and Certainty of this Conquest, namely, as he is Lord of Lords, and King of Kings.

Fourthly,

Fourthly, I shall shew the happy Lot of all those in another Life, who have in this fought a good Fight, finished the Course, and kept the Faith. *And they are called, and chosen, and faithful.*

Fifthly and lastly, I shall draw a few Inferences from the Whole, and so conclude.

First, I shall quote those Passages which he has particularized in that Discourse, and endeavour to convince the World, that he is grossly mistaken in the true Sense and Meaning of the Words whereof his Text is composed; the Words whereof are these, "*And upon her Forehead was a Name written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.*"

In the first Page of that celebrated Discourse, the Author has observed, that, "by Protestant Divines, this Portion of sacred Writ has generally been applied to the Church of Rome," to which he, as a true Son of that Church, subjoins, "and for no other Reason, that I can think of, than that the City of that Name is built on seven Hills, and that it is said of the Whore of Babylon, that she sitteth on seven Mountains." That this Opinion of the Protestant Divines is true I shall endeavour, and I hope in a satisfactory Manner, to prove, from Scripture and the Nature of Things. The Prophet Isaiah, speaking of the Restoration of the Israelites, saith, [d] *And it shall come to pass in the*

[d] Isaiah, Chap. xiv. V. 3. 4.

*the Day that the Lord shall give thee Rest from thy Sorrow, and from thy Fear, and from the hard Bondage wherein thou wast made to serve, that thou shalt take up this Proverb against the King of Babylon, and say, how hath the Oppressor ceased, the golden City ceased? The great Reason of the Ceasing of the Oppressor is thus declared: [e] The Lord hath broken the Staff of the Wicked, and the Sceptre of the Rulers: [f] The whole Earth is at Rest and is quiet; they break forth into singing. The Reason of their Joy is declared at the 6th Verse: He who smote the People in Wrath with a continual Stroke, he that ruled the Nations in Anger, is persecuted, and none hindereth. It will from hence evidently appear, that by Babylon, in this Place, cannot be, by any Means, meant, by an intelligent, wise, impartial, and judicious, Reader, Free Masonry; but, on the contrary, that Nation amongst and by whom they were carried away and kept Captives; of whom it is expressly said, in the Psalms, that the Israelites (after they had endured many great and grievous Hardships, and were treated with the most insolent Behaviour by the Babylonians,) say, [g] O Daughter of Babylon, wasted with Misery, yea happy shall he be that rewardeth thee as thou hast served us: Blessed shall he be that taketh thy Children and throweth them against the Stones. It will from hence evidently appear, that these Words are spoken of the City of Babylon, and*

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the

[e] Isaiah, Chap. xiv. V. 5. [f] Isaiah, Chap. xiv. V. 7.

[g] Psalm cxxxvii. V. 8. 9.

the Empire whereof that City was the Capital, and not of *Masonry Free*; neither doth mystical *Babylon*, described by St. John in the Revelations, signify *Free Masonry*; but, with the greatest Propriety, the City of *Rome*; the truly, as well as emphatically, *Mother of Harlots, and Abominations of the Earth*. Mark well the Description given by the inspired Writer, and we shall soon see that none but those who are entirely void of Understanding, or such as shut their Eyes against the clearest Light, can interpret the sacred Text in any other Manner, or that it has an Allusion to any Thing but *Rome*. The Words are these: [b] *All Nations have drunk of the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her, and the Merchants of the Earth are waxed rich through the Abundance of her Delicacies*; and another Voice from Heaven, saying, [i] *Come out of her, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues; for her Sins have reached unto Heaven, and God hath remembered her Iniquities*: And at the 8th Verse of the same Chapter, *Therefore shall her Plagues come in one Day, Death, and Mourning, and Famine, and she shall be utterly burnt with Fire; for strong is the Lord God who judgeth her*. And, after particularizing the several rich and costly Merchandize sold in her, the Catalogue concludes, at the End of the 13th Verse, thus: *And*

[b] Revel. Ch. xviii. V. 3.

[i] Revel. Ch. xviii. V. 4. 5.



*And Slaves and Souls of Men.* And again, at the 24th Verse, *And in her was found the Blood of Prophets and of Saints, and of all that were slain upon the Earth.* And again, at the 4th Verse of the 17th Chapter of the Revelations, *And the Woman was arrayed in Purple and Scarlet Colour, and decked with Gold and precious Stones and Pearls, having a golden Cup in her Hand full of Abominations and Filthiness of her Fornication.* To the same Purpose is that of St. Paul to the Theſſalonians; where, ſpeaking of the Day of Chriſt, he ſays, at the 3d and 4th Verſes of the 2d Chapter of his 2d Epiſtle, *Let no Man deceive you by any Means; for that Day ſhall not come except there come a falling away firſt, and that Man of Sin be revealed, the Son of Perdition, who oppoſeth and exalteth himſelf above all that is called God, or is worſhipped; ſo that he, as God, ſitteth in the Temple of God, ſhewing himſelf that he is God.* Can any Thing bear a nearer Affinity to theſe Words than the Power which the chief Head of the Church of Rome arrogates, his Bulls beginning with this remarkable, if not unchriſtian, Strain --(I ſubmit to the unprejudiced World to judge)--, *Ego unigenitus Dei Filius?* Amazing! that a frail Man ſhould arrogate a Power which belongs, of juſt and proper Right, to the only begotten Son of God. *Monſtrum horrendum, informe, ingens, cui lumen ademptum!* --- The anonymous Author of the aforementioned Pamphlet will, I doubt not, be conſidered, by an impartial Mind, as a zealous  
 Devotee

Devotee of that Church, and a strenuous Defender of her Doctrines, though repugnant to the Precepts and Injunctions of true Christianity; to which I will add, those of Free Masonry also. May it not, without Impropriety, be said of the former, that they compass Sea and Land to make even one Profelyte? But for what Purpose but to add Profelytes to a Mode of pious Fraud, entirely void of Christianity? Can any Mode or Form of Worship be ever admitted under the Name of Christian, and deserve the Character, which has not Christianity for its Basis? How diametrically opposite to this great Groundwork of Christianity is that anti-christian Tenet of the Church of Rome, that all those who are out of the Pale of that Church must be damned! How different, how widely different, is the Disposition of the Professors of the Faith once delivered to the Saints; against which, neither the grand Apostate, nor the Malice of all his infernal Agents, ever could, ever can, or ever shall, prevail. These have Bowels of Mercies and Compassion even for those who differ from them in Modes of Worship, and hope they may be plucked as the Firebrand out of the Fire; hope they may be saved in that awful and tremendous Day, when God, the Judge of all the Earth, shall summon all its Inhabitants, and those also who sleep in the Dust, before his great and awful Tribunal; the Warning to which Appearance will be the Trump of God, sounding throughout the Heaven

ven and Earth, *Arise Dead, and come to Judgment!* Think, O think seriously, of this all ye that forget God, lest he take you away, and there be none to deliver you. Think of it To-day, while it is called Today; for the Night cometh, wherein no Man can work.

The Author of the Pamphlet under Consideration asserts, that the Words of his Text relate entirely to *Masonry*; but with what Impropriety I have already shewn; and that, instead of their having any Analogy to Free Masonry, they are, on the contrary, peculiarly and particularly adapted to, and spoken of, the Church of Rome and the Chief Head of that Church. The Author of the Pamphlet, in the 2d Page of his elaborate and celebrated Treatise, asks this Question: "Is it possible that an old Man  
" should be a Whore? Or can he be said to sit  
" on seven Mountains, when we are certain  
" that he occupies no more Space than any ordinary Man? Besides, Why should it be  
" imagined, that by the City of *Babylon* is understood *Rome*, when (as he pretends to say)  
" they have no more Connection with each other than with London or Constantinople." To this Question I answer, That the Words of the Text are plainly understood of the Head of the Romish Church, and no other, the several Quotations I have already given having elucidated that. As to a Man being a Whore as Man, it is equally ridiculous as impossible: And, therefore, as the Roman Pontiff, when considered

considered abstractedly as a Man, cannot be a Whore ; so also it is equally impossible, that any Man can be Whore : *Ergo*, a Free Mason cannot be a Whore. It is said of the Jews, that *they went a whoring after their own Inventions ; i. e.* they made graven and molten Images, and worshipped them ; thereby transgressing the Divine Command (*Thou shalt not make to thyself any graven Image. Thou shalt not bow down to it and worship it.*) ; and committing one of the greatest of Sins, *Idolatry* ; giving that Honour to a Creature which is due only to the Creator. The Words of the Text are also applicable to *Rome*, the Foundation of that famous City being on seven Mountains : And as the City of Babylon was destroyed for her many Crimes, and particularly *Idolatry* ; so shall, in like Manner, Rome, the mystical Babylon, when the Measure of her Iniquities shall be full, be also consumed. What Crimes, what Abominations were committed in the former, which may not be found in the latter ? Ye, therefore, who have not, like the Seven Thousand faithful and devout Israelites, bowed your Knees to the Image, come out from among this People, lest ye be polluted by their *Idolatry*, and partake of the heavy Judgments peculiar to *Idolaters*.

The Author of the Pamphlet, at the 3d Page, says, “ that their pretended Mysteries  
 “ are the most ridiculous Nonsense that ever  
 “ engaged the Attention of any rational Beings ;  
 “ that the Societies of Free-Masons are now so  
 “ well



“ well known, and so notoriously infamous,  
 “ that it is needless to give any Definition of  
 “ them : For there is scarcely one contemptible  
 “ Fellow in the Kingdom who is not a Mem-  
 “ ber of these Fraternities.” An Observation  
 this equally ridiculous throughout as it is false :  
 For it is evident, that no Set of Men, under  
 whatever Denomination, ever subsisted for any  
 Length of Time, when their Tenets or Princi-  
 ples were bad or infamous, except the Church  
 of Rome, *the Mother of Harlots, and Abomina-*  
*tions of the Earth.* The Writer does allow in-  
 deed that the Free Masons have Arcana or Se-  
 crets. A mighty and surprising Discovery this !  
 Tho’ (by the Bye) no Thanks to him for it ; it  
 being universally allowed and acknowledged by  
 almost all the Nations of the Earth, and in all  
 Ages of the World, that the coalesced Body of  
 Men, distinguished, to which I will add digni-  
 fied also, by the Stile and Title of Free Masons,  
 ever had, and ever will have, Secrets, which he,  
 who, like a Mole, cannot bear the Light, or  
 any unenlightened Colleague of his, tho’ aided  
 by the utmost and united Power, Force, Malice,  
 and Envy of Men and Devils, ever can, or ever  
 will, be able to discover ; and that it shall, mau-  
 gre all the Attempts of the Ignorant, Designing,  
 or Profane, stand stedfast and immoveable till  
 Time shall be no more.

In the 4th, 5th, 6th, 7th, 8th, and 9th Pages,  
 the Author goes on in the same Strain and equal  
 Scurrility ; and, at the 10th Page, says, “ The

“ only important, though not the first, Step in  
 “ celebrating the Myſteries of Maſonry is an  
 “ open Violation of the great Commandment,  
 “ *Thou ſhalt not take the Name of the Lord thy*  
 “ *God in vain.*” After which he goes on with  
 what he calls, in ſome Part of his very extraordinary Diſcourſe, *Veracity*, and a long (what he may poſſibly think rational) Account of the Nature of an Oath; and has the Affurance to declare, without any Exception or Limitation, that “ an Oath of Secrecy is the  
 “ moſt execrable and tremendous that ever was  
 “ invented,” and that “ any Perſon, who takes  
 “ ſuch an Oath, cannot be conſidered as a free  
 “ Agent at the Time when the Oath is adminiſtered to him.”

This moſt extraordinary Obſerver muſt certainly have forgot a very remarkable Paſſage, faithfully recorded in that never enough to be admired, tho’ too much neglected, Book, the *Bible*. Poſſibly he might not know it, or, if he did, he has not been candid enough to mention it: I think it, therefore, neceſſary to quote it. The Words are theſe, [k] *Abraham ſaid unto the eldeſt Servant of his Houſe, that ruled over all that he had, Put, I pray thee, thy Hand under my Thigh; and I will make thee ſwear by the Lord, the God of Heaven and Earth, that thou ſhalt not take a Wife unto my Son of the Daughters of the Canaanites, amongſt whom I dwell: But thou ſhalt*

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[k] *Genesis, Chap. xxiv. V. 2, 3, 4.*

go unto my Country, and to my Kindred, and take a Wife unto my Son Isaac. Will the Writer of the afore-mentioned Pamphlet presume to deny this to be an Oath of Secrecy? That it was administered by the Father of the Faithful, in a most solemn Manner, to his Servant, even the chief Servant of his House? And in this solemn Act there appears to have been only three Parties, namely, the Great and Glorious Lord God of Heaven and Earth, who is every where present, faithful Abraham, the Father of many Generations, (to whom the Almighty, who had preserved his going out and coming in, and to whom he was pleased to reveal Himself on many great and remarkable Occasions, pouring upon him a Profusion of Blessings, and great and gracious Promises) and the chief Servant of his House. And again, when, at that solemn and awful Time, that Israel was to die, he called his Son Joseph, and said unto him, [1] *If now I have found Grace in thy Sight, put, I pray thee, thy Hand under my Thigh, and deal kindly and truly with me: Bury me not in Egypt.* Here are two Examples of solemn Oaths, administered, in a very particular Manner, to a peculiar People. Farther, an Oath of Secrecy is administered in great and extraordinary Matters; and especially where Justice and Prudence require Secrecy. The Rationality and Necessity thereof will evidently appear,

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when

[1] Genesis, Chap. xlvii. V. 29.

when it shall be considered, that no Matter, of the most material Consequence, can be transacted with a Degree of Certainty, without an Obligation of Secrecy previous to their Proceedings on Matters of Importance, for the Benefit and Advantage of that respective Nation, State, or Kingdom, to which such Persons belong. I will therefore answer the Author in his own Words: "*Rash Profane, dare you tread this Ground?*" "*Tremble, Profane, at what this Temerity of yours may cost you.*" Does not the Writer deserve to pass under the Brick-Kiln? under Saws of Iron? And may not this celebrated Passage in holy Writ be applied to him, "*His Wickedness shall fall on his own Pate?*" For what Wickedness can exceed Hatred, Malice, and Uncharitableness, with which his Pamphlet every where abounds? I will agree with this Author in one Thing, he advances, about an Oath, in the 16th Page, that "there cannot be a more audacious Insult offered to Almighty God than to call Him solemnly to witness the most ridiculous Words and Actions, and the Extinction of that Divine Light of Reason, which was given us for the Direction of our Conduct." Had this Writer the Divine Light of Reason to illuminate his Understanding and enlarge his Ideas, he would not have charged the most respectable Body of Free Masons, celebrated throughout the Earth, with offering an Insult to Almighty God.

At



At the 17th Page, he engages the Attention of his Hearer, or Reader, in these solemn Words, " But hear, O Heaven ! and give hear, " O Earth ! thete inestimable *Arcana*, which " the Name of the Most High God was prostituted to conceal, are no more than *Boaz*." The tender Mercies of the Wicked are Cruelty, which evidently appears in this Writer, who pursues the Tracts of the Romish Church, who have long since, by the exquisite Torture of the Rack, and the pious, tho' painful, Admonitions of the Holy ( amazing Epithet ! ) Inquisition, and by every Method, which the Malice of Men or Devils could invent, endeavoured to extract from *the faithful Craft* those Secrets which have in all Ages been hid from the Unworthy and Profane, and from such will ever remain an impenetrable Secret. Senseless and unhappy Man ! in vain does he, or such as he is, endeavour to throw Dirt on the *Robes of Innocence* or the Wearers of them. Let him go to his own Sect, and advise them not to transgress the second Commandment ; which, it cannot be denied, is practised in that miserably unhappy Church ; in the first Place making a carved or molten Image, and then falling down before it, and paying that Adoration to the Creature which is due to the Creator only.

He, at the 19th Page, positively says, that Free Masons are most deplorably ignorant of scientific Accomplishments ; and asserts, that they are entirely ignorant that the Sun shines from



from the North beyond the Tropick of *Capricorn*; and that they are remarkably ignorant in the Art of Mensuration; which Charge against them is in itself so absurd, that it deserves not an Answer. This, however, I assert, that if his Capacity is not better adapted in his Enquiries after Things; which he would endeavour to persuade us belongs to the sacred Office of the Ministry, than he is in his Opinion and Determination of the Fraternity's Judgment in Matters of scientific Knowledge, he may be justly compared to a Bubble of Air, a Cloud, or a Smoak that vanisheth away, or to the Beast with seven Heads, who is the Grand Accuser of the Brethren.

At the 20th Page, he says, that Free Masons have a Catechism; and, to display his great Abilities, makes both Question and Answer for them.

*The Question.* — “ If you were in Danger, what would you do ? ”

*The Answer.* — “ I would put my Hand upon my Head, and cry out, ‘ The Widow’s Children are mine. ’ ”

To which he adds, by way of Explanation, that “ this is in Consequence of the Confusion of Languages brought upon the World at the Destruction of Babel, and still subsists in these Societies.” Whatever Opinion the Author of these Remarks may entertain of his Capacity in forming a Judgment of the Knowledge of *Free Masons*, they can plainly discover the

the Wolf in Sheep's Cloathing, and at the same Time disarm him of all his Artifice and Chicanery as to his Observation that " a Free  
 " Mason is an Animal which comes from the  
 " Valley of Jehosophat ; that he lives generally  
 " to the same Age with Men ; but will never  
 " allow that he is older than five Years and an  
 " Half." Give me Leave, candid Reader, to observe on the Expressions and Observations immediately foregoing, and it will experimentally appear that Man has an animal Life in common with every Being under the Sun capable of Motion. As Man dieth, so dieth a Beast : They, as to Mortality, which they have in common with Man, go to one Place and turn to Corruption : And from whatever Place Man cometh, --- (But why, of all Places, from the Valley of Jehosophat, as if the creative Power of God was limited to any particular Place, and did not extend to the unlimited and boundless Regions of Space, more than any other Place?)-- he must be resolved into his primæval Dust. Let this solemn and awful Expression of the Maker of us all sound like the Caveat in Philip's Ear, *Remember thou art a Man.* Whence then, if the Age of a Free Mason should extend not only to the grand climacterical Year, but, by the Permission of Divine Providence, to double that Number ; whence, I say, has that Author the Assurance to say, that a Free Mason asserts that he is never more than five Years and an Half? Surely none of the Sons of Men, whether Free  
 Mason

Mason or not, can be so egregiously ignorant, it being a Contradiction in Terms. He, in the next Place, says, that, “ the Foundation of a  
 “ Free Mason’s Lodge reaches from the Sur-  
 “ face to the Centre of the Earth ; that the  
 “ Keys of it are kept under the Root of  
 “ his Tongue ; that his Heart may be open-  
 “ ed with a Key of Ivory ; that he is always  
 “ to be found between the Rule and the  
 “ Compass ; that when he opens his Mouth,  
 “ it is generally in some Absurdity ; and  
 “ that he is ever a groping after his own  
 “ Species.” A Free Mason’s Lodge has most certainly a Foundation sure and stedfast, to which I add also immoveable, and not hung out in the Air, like the empty Chimeras of a disordered Brain who would build Castles there. It is a Building of unbounded Extent, not being confined to any one particular Part of the visible Creation, but universal. But, to please the Author, we will suppose it limited to this World. What is this World, in which we live, as it were, but a little Moment, and Pass-away as the Morning Dew ? Is it not a most amazing and stupendous Piece of Machinery, not the Invention of Man, but the Creation of God ? It was fabricated by Almighty Power, even the Word of God : He spake, and it was done ; and he commanded, and it stood fast, or obedient to those Laws imposed on it at the Creation. O my Soul, how good and gracious is thy God, to arrange such a Number of Glories  
 in

in the Creation, visible to our Eyes, as must fill us with Wonder at the Contemplation of them! And if this visible Creation is so amazingly wonderful, how vastly superior must the Wonders and Glories of that House not made with Hands be! A House which hath, emphatically speaking, Foundations, and is eternal as its Builder and Maker, who is God. In the Tongue of a Free Mason is the Law of Kindness; and his Heart is ever open as far as needful. He is ever ready to assist the Destitute and Distressed, to support the Weak, and comfort the Afflicted. He also opens his Mouth when there is Occasion for it; not in Absurdity, however, as the Author presumes, nay insists, but, on the contrary, with a just, honest, and praise-worthy Design to be beneficial to his Fellow-Creatures; for his Charity is of universal Extent, and distinguished by Acts, not of griping to distinguish his own Species; but to distinguish those among the Sons of Men who prefer Wisdom to Ignorance, Righteousness to Iniquity, and Humility to vain-glorious Pride and Ostentation. To such as those the Great Redeemer of Israel has promised his divine Influence and Assistance; and has therefore declared, that where two or three are gathered together in his Name, there he will be in the midst of them. May it not therefore be justly said, in Contradistinction, that whenever or wherever the iniquitous vain-glorious proud Boasters, envious malicious Blasphemers, Idolaters, in a Word full



of every evil Work ; when these, and such as these, are gathered together, there the Devil, that old Serpent, who was a Lyar from the Beginning, undoubtedly is in the midst of them, and rejoiceth over them.

He in the next Place chargeth the Fraternity with the odious Sin of Lying. Would he but turn his Eyes inward, and view his own Heart, it would reprove him with the Boldness of the Prophet, and tell him *Thou art the Man*.

Murder is also among the Catalogue of Vices he lays to their Charge. If Evil-speaking, Lying, and Slandering, are amongst the Catalogue of the blackest Crimes, what can the World think, but that he is guilty of all, being actuated in his Calumnies by the Prince of the Powers of Darkness, which is clearly demonstrated by charging the most numerous, and at least as respectful, Body of Men as any existing on this Earth, without any Limitation, Reservation, or Exception, with Drunkenness, Dissipation, and Idleness ? I will not take upon me to say, that none of such a vast Number are guilty of one or all of these Sins ; but I do assert, boldly assert, that they have no Sanction or Warrant for so doing, in either of these Instances ; but, on the contrary, that Sin of every Kind is strenuously recommended to be avoided with the greatest Care and Circumspection ; and Virtue, and the Precepts of Morality and true Religion, earnestly and solemnly advised to be pursued by them ; and that they would let their Light so  
shine

shine before Men, that they, by seeing their good Works, may be also induced to glorify the Supreme and Almighty Architect of the Universe. He, in the next Place, goes on with accusing them with Want of Love and Affection for their Wives and Children ; and also (O horrid even in Thought ! how much more so, then, in Act !) the beastly and unnatural Crime of *Sodomy*, the Suspicion of which, he says, is entertained of them by many Women. I take upon me to say, if there are any Women who entertain any such Opinion, that they are not the Wives of Free Masons : And, in Justice to that tender and delicate Sex, for the Good and Virtuous of whom I have (as, I dare to say, all the Fraternity have) the greatest Respect, Veneration, and Esteem ; and those amongst them of a contrary Disposition I sincerely pity and compassionate : In Justice, I say, to that tender Sex, I must observe, and do really believe, that no such Suspicion could ever have Place in those Hearts, where, I think, it is impossible any Notion so indelicate can have Place.

He goes on and says, that “ their Works  
 “ must be the Works of Darkneſs ; and that  
 “ the most enormous Crimes may be perpetrated by them with Impunity, under the inviolable Secrecy they enjoin, and under the very Pretext of their being the Mysteries of Masonry.”

The Works of Free Masonry are not the Works of Darkneſs, but of Light. The Secrecy

crecy which may be enjoined by them, or the Rules of their Order, are peculiar to themselves; but not to hide any Crime, or perpetrate any Wickedness; and therefore they do not want a *Pretence* to carry on Things in their own Manner where there is not the Shadow, much less Substance, of Evil. But there are a Body of Men distinguished by the Name of Members of the Inquisition, where every Thing that is a Disgrace to Man, or Things divine, are perpetrated with Secrecy, till it terminates in the tender Mercies of the Cruel, by torturing and burning all those they can get within their Power; for no other Reason but these, either that they are too rich, and they want to deprive them at once of what they have been labouring many Years for, or because they may think differently of God and Religion from what they do. The Anathema was undoubtedly carefully nursed there, after it had been brought forth by the fallen Cherub, and a Veil of infernal Darkness thrown over it to hide it from the World. Does the Author, at the 26th Page, allow that the Free Masons *may* have Charity? I will tell him, *they* really *have* Charity, though *he* has none, and that their Charity is not confined, but universal.

The next Charge against that respectable Body of Men is, that "the Prince and the Porter, the Lord and the Lacquey, are all upon Equality, and are all united by a friendly Gripe." I know not, for my own Part, though

though I have had the Honour of being a Free Mason many Years, of either a Porter or Lacquey belonging to that Fraternity : And as to their being upon an Equality with a Prince or Lord, as Men they certainly are ; the Almighty Lord of all Things having made of one Blood all Nations to dwell on the Face of the whole Earth. As to Union, none surely can be more engaging and endearing than that which is cemented by Love and Friendship. If God be with us, we need not fear the Power and Malice of Men or Devils. Let us obey his sacred Injunctions ; and He, who is Love, will keep us under the Protection of his Almighty Arm ; he will hide us under his Wings, and we shall be safe under his Feathers ; his Faithfulness and Truth shall be our Shield and Buckler ; he will speak Peace to our Souls, and extricate us from all Dangers, Difficulties, and Distresses.

At the 28th Page the Author says, that " Interest is the Motive of some, while others " of that Order are actuated by Vanity."---Vanity does not belong to them, though he has thought proper to charge them with it ; and Interest, when duly attended to, is one of the most glorious Principles that can affect the Heart of a rational and intellectual Being both here and hereafter ; which will clearly and evidently appear from the Words of our Saviour, *You are my Disciples if ye do whatsoever I command you :* And again, *By this shall all Men know*



*know that you are my Disciples, if you have Love one for another.* This is being transformed into the Divine Likeness; for God is *Love*, in the most superlative Degree; he is also *Light*, and in him is no Darkeness at all.

At the 29th, 30th, and 31st Pages, the Author tells a Story of one *Sporado*, who, he says, was a Lamp-lighter in the Parish of St. Giles's, and a Free Mason, and fell a Victim to Masonry, and a Warning to all who profess it; that the Close of his Life was at Tyburn, which was in consequence of House-breaking and Robbery, his Business being insufficient to support the Expence of frequent Meetings; that he continued three Years in the infamous Practice of Robbery, and this through the Connivance of some Watchmen, who were also Masons and Pimps. --- That a Man should be hanged for House-breaking is by no Means to be wondered at. If any Man, who is a Member of the Christian Church commits a Robbery, or any other kind of Villainy, would it not be the most unchristian, as most ungenerous, of Assertions, to say that the whole Christian World were culpable? And would it not be the greatest Insult to charge upon *them* the Crime of an Individual? Consider that out of so small a Number as Twelve One was a Devil. If Watchmen were concerned with *Sporado*, he pays a very bad Compliment to the Sagacity of the Legislative Power, which appoints these very People as Guardians of Property; and they

they were certainly unworthy of the Trust, if they could prostitute that Trust to the meanest and basest of Purposes that of infringing the greatest Privilege of Honour, and being instrumental in accomplishing the greatest of Robberies. --- This famous Author goes on, and tells his Audience and Readers, that " he has pointed out the unparalleled Futility of Masonry, " and its malignant Influence on Society : " After which he proceeds to expostulate with some of those who adhere to the (what he calls) Abominations of it. O my Brethren, in your Patience possess ye your Souls; extend your Pity to the miserable Author of that unparalleled Discourse, and join with me in praying that He in whose Hands alone are the Issues of Life and Death will be pleased to restore to the Bosom of this unhappy Man his great Delegate Reason. Alas ! that Frenzy should have such Power on the Mind of Man, as to induce him to be guilty of the grossest Absurdities, and Advice inconsistent with a Rational Being ; and that to Legislators, Magistrates, Generals, and the Reverend Preachers of the Gospel ! All which I shall faithfully transcribe as they are printed to my Hand : " Ye Legislators, who sit " in the great Council of the Nation, and whose " ruling Passion ought to be to promote the " Good and Happiness of the Publick, what is " your Motive to encourage a Society whose " Foundation is in Deceit, and whose Intemperance is supported upon the Ruin of a " thousand

“ thousand indigent Families? If ye are not  
 “ capable of rendering Service to your Country  
 “ by political Abilities, pray act not so incon-  
 “ sistent with your Duty as to give Sanction to  
 “ Dissipation and Drunkenness. Is it not ut-  
 “ terly repugnant to all the Maxims of good  
 “ Policy to countenance the Meetings of such  
 “ a numerous Association of Men, who, from  
 “ the Privacy of their Transactions, and the  
 “ Attachment they profess to each other, ought  
 “ to be regarded with a jealous Attention by  
 “ the Guardians of public Liberty? Or what  
 “ Confidence is to be placed in the Loyalty of  
 “ Enthusiasts, who represent their venerable  
 “ Master by the same Symbol with Almighty  
 “ God? Is it to this Honour ye aspire? Go  
 “ then, with your great Ambition, and preside  
 “ in the Lodges of Masonry: But know, when  
 “ your Applauses resound, they proclaim that  
 “ Folly is of all Denominations!” The forego-  
 ing Citation plainly shews, that the Author forgot  
 a Point of Duty recommended in sacred Writ,  
 not to speak Evil of Dignities; there is no Power  
 but of God, the Powers that be are ordain’d of  
 God. To attack the superior Judgment of the  
 most respectable Body of Men that ever appear-  
 ed in any one Kingdom is an unparalleled  
 Height of Insolence; and I hope, for his own  
 Sake, that Ignorance is at the Bottom of his da-  
 ring Address; if not, it must proceed from a  
 worse Cause. Surely that respectable Body,  
 spiritual and temporal, will not think such an  
 Address

Address worth their Notice, any farther than to treat it, as it deserves, with *Risum teneatis amici!* What would this unhappy Man? With what amazing Assurance he tells a Legislative Body that they do not promote the Good and Happiness of the Publick, and charges them with Incapacity of rendering Service to their Country by political Abilities! I fear, the Abilities of the Author were guided by the Malice of the fallen Son of the Morning; if otherwise, he would not recommend a Persecution and Prosecution of a Set of Men loyal and just, merely because they have Secrets peculiar to themselves and their Institution, and on a Presumption, from the Privacy of their Transactions, and the Attachment they have to each other, they must be plotting Mischief against the State. Notwithstanding such Presumption, I absolutely deny that ever any Thing of the Kind was practised in a Free Masons Lodge; but, on the contrary, Loyalty to the best of Kings, and the Happiness of Society, carefully cultivated and recommended. The Thunder of the Whore of Babylon has long roared against them; but they have stood firm as a Phalanx of obedient Spirits against all her Attacks, and will, by the Blessing of the Divine Spirit, ever stand fast against the Attempts of that seven-headed Hydra, the Devil, and all his Infernal Agents.

The Author then addresseth Magistrates:  
 “ Ye worshipful Magistrates, who preside over  
 “ the Peace and Morals of the Community,

E

“ What



“ What Apology can ye plead for entering in-  
 “ to these Assemblies? I can ascribe your Con-  
 “ duct to no other Principle than the scanda-  
 “ lous Love of Feasting, for which ye are al-  
 “ most all so remarkable. How unlike the  
 “ Magistrates whose virtuous Example gave  
 “ Force to the Sumptuary Laws of the tempe-  
 “ rate Spartans! When shall the Time come  
 “ that an English Alderman, like a Roman  
 “ Citizen, shall be contented with a frugal  
 “ Mess of Turnips, ready to sacrifice his Life  
 “ for the Good of his Country, not the Interest  
 “ of his Country to his Belly?” I wish the  
 Author Joy of his mighty Discovery, that the  
 worshipful Magistrates of England can eat and  
 drink. And why does he find fault with a  
 Feast? Can any Thing more contribute to re-  
 lax the Mind from intense Study, or give a  
 greater Flow to the animal Spirits, than an in-  
 nocent Feast, where not Intemperance, but  
 Mirth, unmixed with Calumny, Riot, and Ex-  
 cess, diffuses a joyful Cast over every Counte-  
 nance? He ought to have remembered, that  
 the Greatest Person who ever appeared on  
 Earth honoured a Marriage with his Presence;  
 where, it must be presumed, Mirth tempered  
 with Sobriety abounded. It may therefore be  
 presumed, that this unhappy Author is a poor  
 Garretteer, whose Belly calls loudly on him for  
 some of those good Things which he grudges  
 to others; and that the Time he has to spare  
 from writing is employed in contemplating, at  
 full

full Leisure, the curious Works of the laborious, though venomous, Spider.

The Author's next Attack is on Generals: "Ye Generals of Armies! Shall the manly Soul of a Soldier submit to a Discipline too mean even for the Diversion of Children? Ye who have trodden the glorious Fields of War, what Pleasure can ye enjoy in stepping over the Lines of Chalk which are drawn upon the Floor of a Lodge? Do ye indulge the Fancy that ye are then forcing the Trenches of an Enemy? Or, when they tell you ye are mounting into the Temple of Solomon, do ye triumph in the Imagination of having bravely stormed a Fortreis? Peace o the Temple of Solomon! but be yours the Temple of Fame, the Lodge of illustrious Heroes. Far other Atchievements must entitle you to that Society." Another wonderful Discovery the Author has made in the foregoing Lines. He would make a miserable Painter, except in a Group of Figures where Disproportion may, by blending Extremes, please Persons of a very peculiar Turn of Fancy. What Harm, let me ask him, is it for a General, after the Toils and Fatigues of War, to sit down in Ease, and enjoy the Blessings of Peace? To apprehend that a General has his Ideas of Things so confined or confused that he should not be capable of distinguishing Lines of Chalk from the Trenches of an Enemy, is a Thought extremely low and groveling. Equally ridiculous is the next Ob-

E 2 servation.

fervation, that by commencing a Free Mafon he becomes incapable of diftinguifhing a Temple from a Fortrefs, or noble Atcheivements from Actions fcarcely deferving the Attention of Children. The Author, to compleat his curious Observations, in the next Place attacks the Preachers of the Gofpel: But let it not be forgot by the Reader of this Confutation, that the Preachers of the Gofpel here meant by him are Proteftant Divines, thofe who have not the leaft Connection with myftical Babylon, *the Mother of Harlots*; for Confirmation whereof I appeal to the 1ft Page of his Work. The Obfervation on the Reverend Clergy; at the 35th Page and the firft Part of the 36th, is “ Ye Reverend  
 “ Preachers of the Gofpel, ye too muft have  
 “ your Commerce with the myftical Whore of  
 “ Babylon! Are ye not fenfible of what Dif-  
 “ honour ye reflect upon Religion and the Sa-  
 “ cerdotal Character by entering thefe infamous  
 “ Affemblies? The Ceremonies of bending  
 “ the Knee at the Altar of Mafonry, and pul-  
 “ ling off your Shoe becaufe the Floor of the  
 “ Lodge, forfooth, is holy; thefe Ceremonies,  
 “ are they not a Prophanation of the Paflages  
 “ of Scripture to which they are acknowledged  
 “ to allude? and fhall ye give your Sanction to  
 “ fuch Abominations? Ye Panders of Volup-  
 “ tuoufnefs, renounce them for ever, or confeß  
 “ that ye hunger and thirft after the Elements  
 “ of this World more than after Righteouf-  
 “ nefs.”

The

The Protestant Divines, Preachers of the true Gospel of Christ, deal not in Mysteries of Iniquity; therefore, consequently, cannot have any Kind of Commerce with the mystical Whore of Babylon; neither do they reflect Dishonour upon Religion or the Sacerdotal Character by entering into the Lodges of Free Masons. And must not a Clergyman of the Protestant Communion bend his Knee, or pull off his Shoe, without this Author's Leave? When a Protestant Divine bends his Knee, or pulls off his Shoe, it is not to commit any evil Act, much less Idolatry. But there are Priests of the Romish Communion who do by these Acts commit Idolatry, and in a more particular Manner so when [m] they pull off their Shoes before the Cross, bow down to it, and then kiss it; and again, at the Benediction of a new Cross, [n] the Bishop of that Church is required, in express Words, to bow his Knee before it, and devoutly to adore it. If this is not Idolatry, surely nothing either is or can be so.

The Protestant Divines do not give a Sanction, by their Presence in Lodges of Free Masons, to any Kind of Profanation or Abomination; neither do they deserve the odious and opprobrious Names of Panders of Voluptuousness, with which they are, by this Writer, so liberally, tho' unjustly, bespattered; the Renunciation of Things in themselves good and praise-worthy will

[m] Roman Missal, Page 182.

[n] Roman Pontif.

Page 164, 165.



will not be admitted by them; the Elements of this World they will ever carefully use, and not abuse them; and, at the same Time, will have Happiness, the Consequence of Righteousness, in View, nor quit the Prospect till Time is swallowed up by Eternity, and they are rewarded with an exceeding great and eternal Weight of Glory.

Now comes the grand Anathema, that “all those who adhere to Masonry will be damned,” to ascertain which he quotes a Passage in the Prophecy of Isaiah, [o] “*Judgment also will I lay to the Line, and Righteousness to the Plummets.*” Then follows a Quotation from the Prophet Jeremiah, [p] “*How is the Hammer of the whole Earth cut asunder and broken! how is Babylon become a Desolation among the Nations!*” And again in the Revelations, [q] “*Babylon the Great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird;*” to which he adds this Epithet, that “*she shall be burned with Fire.*”

The great and inspired Prophet Isaiah, in the 28th Chapter of his Prophecy, begins that Chapter with a Denunciation, [r] “*Wo to the Crown of Pride, to the Drunkards of Ephraim, whose glorious Beauty is a fading Flower, which are on the Head of the fat Valleys of them that are overcome with Wine.*” [s] “*Behold the Lord hath*

[o] Isa. Ch. xxviii. V. 17. [p] Jer. Ch. 1. V. 23. [q] Rev. Ch. xviii. V. 2. [r] Isa. Ch. xxviii. V. 1. [s] Isa. Ch. xxviii. V. 2.

both a mighty and strong one, which, as a Tempest of Hail and a destroying Storm, as a Flood of mighty Waters overflowing, shall cast down with the Hand. [t] The Crown of Pride, the Drunkards of Ephraim shall be trodden under Feet. [u] In that Day shall the Lord of Hosts be for a Crown of Glory, and for a Diadem of Beauty unto the Residue of his People. And again, [w] They also have erred through Wine, and through strong Drink are out of the Way: The Priest and the Prophet have erred through strong Drink, they are swallowed up of Wine, they are out of the Way through strong Drink, they err in Vision, they stumble in Judgment. And again, [x] Because ye have said, We have made a Covenant with Death, and with Hell are we at Agreement; when the overflowing Scourge shall pass through it, it shall not come unto us; for we have made Lies our Refuge, and under Falshood have we hid ourselves. [y] Therefore thus saith the Lord God, Behold, I lay in Sion, for a Foundation, a Stone, a tried Stone, a precious Corner-Stone, a sure Foundation; and then immediately follows, [z] Judgment also will I lay to the Line, and Righteousness to the Plummets; and the Hail shall sweep away the Refuge of Lies, and the Waters shall overflow the Hiding-Place. The Author having quoted the former Part of the preceeding Verse, I thought proper to mention the latter Part also, as it shews the

[t] Isaiah, Chap. xxviii. V. 3. [u] Isaiah, Chap. xxviii. V. 5.  
 [w] Isaiah, Ch. xxviii. V. 7. [x] Isaiah, Ch. xxviii. V. 15.  
 [y] Isaiah, Ch. xxviii. V. 16. [z] Isaiah, Ch. xxviii. V. 17.

the Connection with the preceeding Verses, and answers another Purpose, namely, that it recoils upon himself with Force irresistible.

His Quotation of the 23d Verse of the 50th Chapter of Jeremiah is equally against him; for at the Verse immediately following, [a] *I have laid a Snare for thee, and thou art also taken, O Babylon, and thou wast not aware: Thou art found and also caught, because thou hast striven against the Lord.* Adequate to this is the Observation of the Divine Author of the Revelations concerning Babylon, [b] *She shall be utterly burnt with Fire.* The Burning of that City is a Consequent of her Antecedent manifold Transgressions. This and the foregoing Passages will be illustrated in their Place; and we shall prove, that Free-Masonry is neither meant, or can be understood to be the Purport of them, but the Church of Rome, the mystical Babylon, *the Mother of Harlots, and Abominations of the Earth.*

The Author, at the 37th Page, and to the End of the 3d Line of the 38th, observes, “ I  
 “ have now finished the Subject proposed: I  
 “ have proved beyond all Question, that by the  
 “ Whore of Babylon the Abominations of Ma-  
 “ onry are understood; that from the Nature  
 “ of the horrible Oath made Use of by Free  
 “ Masons, and the Circumstances in which it  
 “ is administered, it is impious, sacrilegious,  
 “ and invalid; and that, so far from its being  
 “ entitled

[a] Jerem. Chap. 1. V. 24. [b] Revel. Chap. xviii. V. 8.

“ entitled to the least Observance, it is the  
 “ Duty of every Man, as a Christian and a  
 “ Member of Society, to disclaim and renounce  
 “ its Obligation. I have endeavoured to expose  
 “ a little the Futility and Absurdity of the ridi-  
 “ culous Myſteries of Maſonry, and the Wick-  
 “ edneſs of thoſe who profeſs them; have  
 “ ſhewn the horrible Conſequences of which  
 “ they are productive to Society; and, laſtly,  
 “ the tremendous and eternal Punishment in  
 “ which thoſe who adhere to them will be in-  
 “ volved.”

To this unchristian and uncharitable Obser-  
 vation, and his diabolical Affertion, I answer,  
 that he has not proved one Abomination in  
 Maſonry; that by the Abominations mentioned  
 in the ſacred Text, are not only underſtood,  
 but plainly pointed out to the Obſervation of  
 all ſuch who do not wilfully ſhut their Eyes  
 againſt the Light, not of Reaſon only, but Re-  
 velation alſo, the abominable Myſteries, and  
 execrable Practices, of the Romiſh Church.  
 I have alſo obſerved, that Oaths are ſacred and  
 holy Things, and, when taken on any great  
 and ſolemn Occaſion, and religiously kept, are  
 not only void of Sin, but commendable in the  
 Sight of God. Has not the Great and Almighty  
 God ſworn by Himſelf? [c] *The Lord hath*  
*ſworn in Truth unto David, he will not turn from*  
*it.* [d] *I have ſworn unto David my Servant.*

F

And

[c] Pfalm cxxxii. Verſe 11.

[d] Pf. lxxxix. V. 3.



And again, [e] *I have sworn once by my Holiness, that I will not fail David.* And, in the Book of Moses called Genesis, [f] *By myself have I sworn, saith the Lord, for because thou hast done this Thing, and hast not withheld thy Son, thine only Son, that in blessing, I will bless thee, and in multiplying, I will multiply thy Seed as the Stars of the Heaven, and as the Sand which is upon the Sea Shore : And thy Seed shall possess the Gate of his Enemies : And in thy Seed shall all the Nations of the Earth be blessed.* And, in Ecclesiasticus, the Son of Sirach says, [g] *Abraham was a great Father of many People ; in Glory there was none like unto him, who kept the Law of the Most High, and was in Covenant with him : He established the Covenant in his Flesh, and when he was proved he was found faithful : Therefore he assured him, by an Oath, that he would bless the Nations in his Seed, and that he would multiply him as the Dust of the Earth, and exalt his Seed as the Stars, and cause him to inherit from Sea to Sea, and from the River to the utmost Parts of the Land.* And St. Paul, in his Epistle to the Hebrews, [b] *When God made Promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the Promise. For Men verily swear by the greater ; and an Oath for*  
*Confir-*

[e] Psalm lxxxix. Verse 34. [f] Genesis xxii. V. 16, 17, 18.

[g] Ecclus. Chap. xxiv. V. 19, 20, 21. [b] Heb. Chap. vi. V. 13, 14, 15, 16, 17.

*Confirmation is to them an End of all Strife. Wherein God, willing more abundantly to shew unto the Heirs of the Promise the Immutability of his Counsel, confirmed it by an Oath.* The Case of the great and faithful Patriarch plainly shews the Propriety of an Oath in great and weighty Matters, and on solemn Occasions; and that it is so far from being impious, sacrilegious, and invalid, that it is holy, righteous, and obligatory; that it is entitled to a just and strict Observance; that it is the Duty of every Man, whether considered as a Moral Man, Christian, a Member of Society in common, or of Free Masonry in particular, to observe and keep a solemn Declaration inviolable.

The Author says, that the Mysteries of Masonry are ridiculous and absurd. This I deny, they being altogether the Reverse: But the Observations of the celebrated Author of the Pamphlet are both ridiculous and absurd.--- That there have been, or may be, bad Men amongst them, I will by no Means take upon me to deny. Is the Charge therefore to be laid on Free Masonry? Was this the Case, the great and glorious Gospel of Christ must unavoidably suffer by the scandalous Lives and Practices of too too many who assume the sacred Name of Christian.

The Consequences resulting to Society from the Meetings of Free Masons are so very far from being bad, that they are commendable, praise-worthy, great, and glorious. If to be

dutiful and obedient Subjects, good and wise Men, and to give no just Occasion of Offence in any Thing, are Crimes, surely Free Masons deserve to be stigmatised as the worst of Men and Members of Community: But as these will appear in a very different Light to the impartial World, surely these Principles or Practices can neither incur or deserve any Punishment, either temporal or eternal: Neither do I know of any Punishment that the collective Body of Free Masons are subject to, except the following are the Objects of it, viz. To have a true and lively Faith in Christ; in consequence thereof a glorious and well-grounded Hope in Salvation; and to be in Love and Charity with all Men.

The Author of the before-mentioned Pamphlet goes on, and says, “ It now remains that I  
 “ should address myself to all who are guilty  
 “ of these Abominations: But by what Com-  
 “ pellation shall I do it? Shall I call them  
 “ Friends, who are in Reality the greatest E-  
 “ nemies of publick Happiness? Shall I call  
 “ them Brethren? I abhor it: For what  
 “ Relation have the Children of God with the  
 “ Sons of Belial? Shall I call them Men? It  
 “ would disgrace the Dignity of Human Na-  
 “ ture: Besides, by their own Accounts, they  
 “ are no more than Five Years and an Half  
 “ old: Such little Children, however, of whom  
 “ is not the Kingdom of Heaven. Listen then,  
 “ O Free Masons! (for by that opprobrious  
 “ Name

“ Name only shall I call you) Ye have hewed  
 “ you out Cisterns, yea broken Cisterns, which  
 “ can hold no Water. I adjure you, in the  
 “ Name of the Lord God, to consider your  
 “ Ways; abandon your infamous Society; re-  
 “ nounce the impious Oath by which ye have  
 “ sworn to conceal your Abominations; be not  
 “ any longer the wicked Instruments of bring-  
 “ ing upon your Children yet unborn the Hor-  
 “ rors of temporal, and upon their deluded  
 “ Fathers eternal Misery. If you would shew  
 “ yourselves to be actuated by true brotherly  
 “ Affection, exhort one another to this Under-  
 “ taking. It is a Sacrifice ye owe to yourselves,  
 “ your Salvation, and to Mankind; and by  
 “ performing it, ye will dissolve an Institution  
 “ which is detestable to God, pernicious to  
 “ Society, and disagreeable to yourselves.”

Thus far the Pamphlet. It therefore now re-  
 mains that I should fulfill the Promise which I  
 made at the Beginning of this Work, which, I  
 hope, will appear to a candid and ingenious  
 Reader a full Confutation of the Labours of  
 that anonymous self-admiring Author, whom I  
 have attended to the Close of his Pamphlet.

In the first Place, therefore, I address myself  
 to all those who unhappily (if any such there  
 are) may be of such an uncharitable and un-  
 christian Disposition as the anonymous Author,  
 who shoots at the Perfect, and would gladly hit  
 with the Arrows of Death. I repeat it, I ad-  
 dress myself to such, and all Mankind, and as-  
 sure



fure them, that the Practice of Free Mafonry, and a ftrict and due Attention to it Precepts, are not only laudable, but adapted in a peculiar Manner to render Men good and virtuous, to advance and enforce the Caufe of Morality and the Chriftian Dispensation, to gather together in one thofe who are fcattered abroad, that they may be one Fold under one Shepherd, even Jefus Chrift the Righteous, the Captain of the Armies of Ifrael, of the Hofts of the Lord, and the Conqueror of Death and Hell. Let us act as good Mafons, and we fhall be fupported by the Almighty Power of God, who will fpeak Peace to our Souls, will be our greateft Friend, and affift us in all Difficulties, Dangers, and Diffreffes. If God be with us, we need not fear the united Malice of Men and Devils. We have no carnal Appetites more than are confiftent with Reason and thofe Laws impreffed on Human Nature at the Creation, when our great Representative came forth in all the Glory of Manhood from his Creator's Hand. So far are we of the ever-honoured Fraternity of Free and Accepted Mafons from being Enemies to Society, that to promote Happinefs is our great Endeavour, and that publick as well as private. To call thofe, who are of the Moft Ancient and Honourable Order of Free Mafonry, who live up to its Dictates, Precepts, Rules, Orders, and Injunctions, (to call thofe, I fay,) Friends, and to call them Brethren, is my Glory and my Boaft: And I do affert, that Free Mafonry is  
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so far from being a Scandal to any Man, that it is the highest Honour ; tho' it is possible that a Man may be a Scandal to it ; those have no Relation or Communication to or with the Sons of Belial ; they are Men, good Men and true, whether dignified or distinguished under the several Appellations or Denominations of King, Prince, Lord, or Plebeian ; and so far are they from disgracing Human Nature, or the Dignity of it, that they do every Thing in their Power to advance its Glory and its Happiness, and give a brilliant Lustre to the Pulpit, the Bar, and the Throne. As to saying, that, by their own Accounts, they are but Five Years and an Half old, it is an absolute Falshood, and at the same Time so absurd and ridiculous, that it deserves no other Answer than this, which I will tell the Gainfayer, that of such is the Kingdom of Heaven.

Listen then, and consider well, my beloved Brethren of the Fraternity of Free Masons, for by that endearing and ever-honoured Name I will call you ; adhere to that Rock which was with the Children of Israel in the Wilderness, and you shall never thirst, only after Righteousness, with which all the glorious and noble Faculties of your Souls and Bodies shall be fully satisfied, and filled with all the Fullness of God. Adhere, with a Courage and Constancy unshaken, to your laudable Society ; abide by your Engagements to God and Man ; be ever mindful of your Offspring, and train them up, if  
your

your Abilities will not permit you to do it in a liberal, at least in a virtuous and religious Education. This will be a Fountain of Joy ever rising in your Minds, which will be abundantly encreased and superabundantly rewarded, when you shall meet, within the Square and Compass, in that glorious House not made with Hands, which the Great Architect of Heaven and Earth hath prepared for all who love and fear him, and whom he will greet with that most welcome of all Salutations, *Well done, thou good and faithful Servant: Thou hast been faithful in a few Things, I will make thee Ruler over many Things: Enter thou into the Joy of thy Lord.* Let brotherly Affection actuate your Conduct, exhort one another to this praiseworthy Undertaking. This is one grand Step to secure your Salvation and the Good of Society, well knowing that the latter is a Consequent of the former; and by performing it, you will cement, in one Bond of Perfectness, Peace, Harmony, and Order, preserve an Institution which is agreeable to God, conducive to the Happiness of Society, and a peculiar Honour to yourselves.

These Things I charge you, solemnly charge you, to keep and do, for this is your Wisdom in the Sight of all this People, and in the midst of a froward and perverse Generation, amongst whom may you always shine as Lights in the World, and the God of Glory, who brought again from the Dead our Lord Jesus Christ, that  
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great Shepherd, shall so establish, strengthen, and settle you in well-grounded Hope of an exceeding great Reward in his transcendently glorious and eternal Kingdom, that you shall, by and through his all-sufficient Merits and Mediation, enjoy it for ever and ever.

Having now attended the Author of the celebrated, tho' infamous, Pamphlet, entitled *Masonry the Way to Hell*, of which, it may in Charity be presumed, he is long ere this ashamed, and to which, had he known it to be true, he would have set his Name,—I proceed, secondly, to shew who those are that make War with the Lamb, and against him. And here it must be generally noted of those, that they are all such as are given up to a reprobate Mind, all such as are actuated by the Lust of the Eye and the Pride of Life, and, in a particular, very particular, Manner, those in whom the Passions of Envy, Hatred, Malice, and Uncharitableness, are prevalent; and, in a Word, all who lead a Life diametrically opposite to the Dictates and Practice of right Reason, and Morality, and Religion, taught by the Great and Glorious Redeemer of his People. One Thing, however, it is necessary to premise, viz. That there is no such Thing, in this World, as absolute Perfection; and that we have all the Reason possible to believe, that the God of Mercy and Compassion, who knoweth whereof we are made, and considereth that we are but Dust, will, out of his abundant Goodness, accept our

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sincere Endeavours for his Honour and Service, instead of perfect Obedience and spotless Innocence, the justest Man (we are authorised from the Sacred Scriptures to say) falling seven Times a Day, a full and ample Satisfaction having been made by Him who was not, and yet is, even by the Lamb, slain from the Foundation of the World, who suffered for our Sins, in his own Body, on the Tree, and on whom was laid the Iniquity of us all, that he might redeem us from all Iniquity, and purify unto himself a peculiar People zealous of good Works; the Contradistinction to which must be all evil Works, in the Front whereof Idolatry seems to stand, drawing a long Train of other Evils after it; which I shall illustrate by various Examples, and such Proofs as are not only consistent with Reason, but the sacred and holy Word of God, delivered down to this Generation in a marvellous Manner, and recommended to our Practice by that Being who promulgated the sacred Oracles, in resplendent Glory, on Mount Sinai, and Horeb the Mount of God.

The daring and most impious Sin of Idolatry, being committed by the Heathens in the early Ages of the World, was, in some Degree, excusable in them; the Apostle declaring that God winked at the Time of their Ignorance; which cannot be said of the Jews, as all their Prophets plainly and evidently pointed out the Coming of the Messiah, whom they expected as their Saviour and Redeemer. If it cannot, in this Instance,

stance, be said of them but this, that they transgressed the Divine Command, how much less Excuse have those who are sensible, by the Evidence of Scripture, of the Coming of the Divine Saviour in the Flesh, of his Continuance on Earth, *a Man of Sorrows and acquainted with Grief*, and also of his Death, Resurrection, and Ascension, (how much less Excuse, I say, have those on whom the glorious Gospel of Christ has shined,) to commit even the least Transgression against it! And if they have no Warrant from the Sacred Scriptures of this, with what Assurance can they commit a Sin contrary to the Second Commandment? And more especially so, when the Almighty has declared, that he expects Men every where to repent, seeing he hath appointed a Day in which he will judge the World in Righteousness, by that Man whom he hath appointed? Since these Things are certainly so, should not every Rational Being not only think seriously thereof, and deny all Unrighteousness, but go on from Step to Step, and, like the holy Patriarch Jacob, proceed on the mystical Ladder, to the Mansions of Bliss?

Idolatry, it is too notoriously known to be disputed, is universally practised in the Church of Rome, authorised by the Commandments of Men, and, in a particular Manner, by that Man of Sin, and Son of Perdition, whom the Lord shall destroy by the Brightness of his Coming. It is practised in the Church of Rome

with every Circumstance which can encrease (if Encrease can be) the Circumstances of it. The Heathens worshipped the Host of Heaven, and a Part of that very Wood the Residue whereof they converted to various Uses ; the Consequence of which monstrous Stupidity was, that they were cut off by the People of Israel, who continued for a considerable Time strict Adherents to the Worship of the One Only God, who was always their Helper and Defender, but too soon, alas! corrupted themselves with the Idolatry of the Heathens, and went a whoring after other Gods, and defiled themselves with the Works of their own Hands, and polluted themselves with their own Inventions. What amazing Folly ! 'These very People, tho' they saw the many great and glorious Things their God had done for them in Egypt, delivering them from their cruel Task-Masters, after a surprising Number of Miracles wrought by the Power of God in the Persons of Moses and Aaron ; tho' they saw the wonderful and peculiar Deliverance of their Firstborn, when the Land around them was a Scene of Desolation and Death ; tho' they visibly saw the Glory of the Lord in the Pillar of Fire which directed them to the Red Sea ; tho' they saw the Waters divided on the Right Hand and on the Left, to make a Passage for them thro' it ; though they experienced the omnipotent Power of Infinite Majesty, in providing for them during Forty Years Perigrination in the Wilderness, satisfying them  
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with Quails and the Bread of Heaven; tho' they visibly saw the Glory of the Lord displayed in amazing Brightness on Mount Sinai, at the Delivery of the Commandments and Promulgation of the Law, and again at Horeb the Mount of God; tho' these very People experienced the Power and Goodness of their Great and Glorious Deliverer, yet were they so wretchedly stupid as to commit Idolatry, *saying to Aaron, Make us Gods to go before us; for, as for this Moses, we wot not what is become of him.* Immediately after this, we read, they made a Golden Calf, and represented the Lord of Heaven and Earth by the Similitude of a Calf that eateth Hay; the Consequence whereof was the Deliverance of them into the Hands of their Enemies, and the fulfilling, as at this Day, what their Prophets had foretold should come upon them for their Perverseness and manifold Transgressions, namely, that they should be a dispersed People in all the Nations of the Earth.

Let us now take a View of the Tenets and Practices of the bigotted Clergy of the Church of Rome, and we shall find them to be guilty of Idolatry, and that they give that Adoration to a Creature which is due to God only, and this in direct Violation of the second Commandment, which was delivered to Moses, by the Lord of Lords and King of Kings, on Mount Sinai, in Thunderings and Lightnings, Clouds and thick Darknes, and the Trump of God; [i] *Thou shalt*

[i] Exodus, Chap. xx. V. 4, 5, 6.



*shalt not make unto thee any graven Image, nor the Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thyself to them, and serve them: For I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments.* This, being the Command of the Lord, is disobeyed by the bigotted Clergy of the Church of Rome, who, it is well known, pay devout Adoration to a Creature which is the Work of their own Hands, even to the Wafer in the Celebration of the Mass, which is Idolatry. *Shall not I visit for these Things, saith the Lord?* The Judgments of the Almighty are abroad in the World; and if the Righteous shall scarcely be saved, where shall the Ungodly and Sinner appear?

Pride and Drunkenness were the Occasions of the Misery and Wretchedness of Ephraim. Is not Pride the peculiar Characteristick of the fallen Cherub, the grand Accuser of the Brethren? And the former of these Sins is evident in the Church of Rome: If otherwise, what Reason can be assigned that any Man on Earth should, in Spiritual Matters, begin an Instrument with *Ego Unigenitus Dei Filius*? And if the latter Sin is not frequent with the Order of Men just mentioned, let them tell the World why the Cup is denied to the Laity of that Persuasion

fuafion in the Eucharift, when it is evident, that  
 the Great Saviour of the World, at the Cele-  
 bration of the Paffover, before his Death, gave  
 not the Bread only, but the Cup alfo, to his  
 Difciples, and exprefly commanded them to  
 eat the Bread and drink of the Cup, telling  
 them, at the fame Time, that, by fo doing, they  
 would fhew forth his Death till his Coming.  
 This being Truth, (for it is the Word of the  
 Lord) what can be faid in Excufe of thofe Bi-  
 gotts who impofe a Thing on any for what it is  
 not? And that this is done will evidently ap-  
 pear, when the Priests of the Church of Rome  
 infift on the Laity to believe implicitly, that af-  
 ter the Words of Consecration of the Wafer  
 have paffed their Lips, that very Wafer, which  
 they fee, feel, and tafte, is no more a Wafer,  
 but entirely changed into a Corporeal Substance,  
 a Personality and Identity of Body, with its fe-  
 veral Appendages of Blood, Bones, &c. in the  
 perfect Stature of a Man, and that they take  
 that Man into their Mouths, and (as one of  
 thefe blinded and deluded People once told me)  
 feel the Bones cracking under their Teeth, and  
 the Blood running out of their Mouths. O  
 horrid! fhockingly repugnant to every Senfe!  
 May it not therefore be faid of thefe Bigotts, as  
 our Saviour fays, in 21ft Verfe of the 22d Chap-  
 ter of the Gospel by St. Luke, *Behold, the Hana*  
*of him that betrayeth me is with me on the Table?*  
 Farther, to the Sin of Idolatry in the Mafs, they  
 add that of praying to Saints departed, and An-  
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gels, both which are expressly forbidden to be done, as if the Divine Command was to be laid aside at their Pleasure, and the Commandments of Men substituted in its Place. They not only fall down before and pray to an Image, but pray to the Souls of Persons departed, vainly believing that they can help them, and afford them Succour, Protection, and Guidance. Certainly, therefore, the latter is extremely ridiculous, and the former is downright Idolatry, and must therefore fall under the Censure of God, who has declared that he is a jealous God, and that he will not give his Honour to another; *Thou shalt have no other Gods but me: I am the Lord.* And this transcendently Great and Glorious Being hath declared, that he will not permit any to give his Glory to a Creature; and, by his holy Apostle St. Paul, has commanded us to take a very particular and especial Care that we do not suffer ourselves to be beguiled of our Reward, by a voluntary Humility and Worshipping of Angels, tho' they are the highest and most excellent of all his Creatures: And altho' mention is made, in many Places of Scripture, of the good and benign Offices that are frequently done for Men by the Ministry of Angels, and of their tarrying round about them that fear the Lord, and delivering them from Harm, yet we nowhere read, that any of those good Men, that were eminently preserved by their Ministry, ever returned the Angels any Thanks or Praise for their having protected them from

Mischiefs,

Mischiefs; but the Prayers and Praises were returned to God only, to God the Father of all Mercies, who was the Author of that Good whereof the Angels were only the Ministers, or Instruments in his Hand, from whence every good and perfect Gift cometh. And St. Paul declares to the Hebrews, that Angels are Ministering Spirits, sent forth by their Great Creator to minister to them who shall be Heirs of Salvation; which is exemplified in sundry Places of Holy Writ, particularly in the Case of the Prophets Daniel and Elisha, of the devout Cornelius; and of the Apostles St. Peter and St. Paul. As to paying Veneration or Adoration to Persons departed, it is evident that the Romish Church is justly chargeable with it. For Instance, it is paid to St. Genevieve at Paris, who is esteemed the Patroness of that City; to St. Michael at Brussels, St. Mark at Venice, St. James at Compostella, and to a Multitude of others at other particular Places. Is not this amazing and surprizing Stupidity and Wickedness, that Men should neglect the Use of their Reason, and believe contrary to the Evidence of their Senses, which they must do when they commit Idolatry? What can be said for the Occasion of it but this, That [k] a deceived Heart hath turned the Idolater aside, that he cannot deliver his Soul, (or discern the Error of his Way) nor say, Is there not a Lie in my

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[k] Isaiah, Chap. xlv. V. 20.



Right Hand? One Instance more of the Sin and Folly of paying Adoration to Angels, and I have done. In the Revelations it is said, that [l] St. John fell at the Feet of the Angel to worship him; He said unto me, See thou do it not; I am thy Fellow-Servant, and of the Brethren that have the Testimony of Jesus: Worship God. And again, [m] I John saw these Things, and heard them: And when I had heard and seen, I fell down to worship before the Feet of the Angel which shewed me these Things: Then said he unto me, See thou do it not; for I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book: Worship God. From hence it is apparently evident, that divine Honours were positively forbid to be paid to an Angel: It will, therefore, naturally follow, that Adoration is not to be paid to any Creature; the Great Three in One of our ever Blessed, Adorable, and Undivided Trinity justly claiming all Honour, Power, Glory, Praise, Might, Majesty, and Dominion; to whom, therefore, be all these given, as is most justly due, in *Secula Seclorum*. The Pretences (for they certainly are no other) for praying to Angels and Saints are, to intercede to God for them. They will evidently see the Absurdity hereof, if they will but give themselves Time to see, and, seeing, to consider that there is but one Intercessor and

[l] Rev. Chap. xix. V. 10. [m] Rev. Chap. xxii. V. 8,9.

and Mediator between God and Man, and that is confessedly no other than Jesus Christ our Lord, by whose Merits and Intercession alone we receive Forgiveness of Sins; and, by conforming to his Divine Commands, have a Right of Inheritance in the Kingdom of God, the Enjoyment of his Divine Presence, and the most exalted Display of the Beatifick Vision.

The Belief of a Purgatory is also held necessary in the Church of Rome, which is equally absurd as the Tenets already mentioned, there being no other but the Blood of Christ which cleanseth us. As therefore Idolatry, in worshipping a Creature for the Creator, which is done in the Celebration of the Mass, paying Adoration to Saints and Angels, and the Doctrine of a Purgatory, are also monstrously absurd, ridiculous, and contrary to the express Word of God. But, alas! the Laity of that Church are led away by strong Delusions; and their bigotted Clergy will not suffer them to see the marvellous Light of the Sacred Oracles, denying them to read the Bible, and permitting only such Books to be read by them as will keep them in Darkness: But they must give a severe Account for it at the final Day of Retribution; a foolish People, a stiff-necked and obstinate Generation, that will not be convinced of the Absurdity of their Tenets, till sudden Destruction comes upon them, till Judgment overtake them, Judgment laid to the Line of their Iniquities, and Righteousness to the Plummets of their Transgressions;

fions; till the Hail sweep them away, the Waters overflow them, and the Fire burn them up as Stubble; then, at least, shall their Lies, which they esteemed their Security, be discovered, and their Falshood found out, and that Stone, that tried Stone, that precious Corner Stone, that sure Foundation, which the Lord God hath laid in Sion, and these wretched Builders have refused, shall become the Head Stone in the Corner. Let it be remembered that this is of the Lord. O that they would think seriously of these Things! O that they would desist from inculcating those Doctrines, which are no where warranted by the Word of God! then they will not teach for Doctrines the Commandments of Men, but the pure and saving Truths set forth in the Holy Scriptures; they will, by this Means, not be deceived themselves, nor deceive others; and, by repenting of their manifold Transgressions, by Conversion to the true Faith and Practice of the Church of Christ, which he hath purchased with his Blood, they may depend, that their Sins will be blotted out, and that they shall be received into the Kingdom of God; for there is more Joy in Heaven over one Sinner that repenteth, than over ninety and nine just Persons who need no Repentance: But if they will persist in their obstinate Transgressions of the Divine Commands, what can they expect, but that, when they are weighed in the Balances, they will be found wanting, and that they must give a strict  
Account

Account of the Sheep committed to their Charge; for the Lord knoweth the Hearts of all the Children of Men, knoweth those that are his? Let, therefore, every one that nameth the Name of Christ depart from Iniquity.

Those, therefore, whom I have already mentioned, are they who, in a particular Manner, make War with the Lamb; and there are others also who do the same; not they only, but all those who do not such Things as please God, all who are actuated by the Works of the Flesh, which are these, [n] Adultery, Fornication, Uncleanneſs, Lasciviousneſs, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenneſs, Revellings, and ſuch like, of the which I tell you before, (ſays the Apoſtle) as I have alſo told you in Times paſt, that they which do ſuch Things ſhall not inherit the Kingdom of God.

Having ſhewn who thoſe are that make War with the Lamb, the Conſequence will be, that they ſhall be overcome by him; the Reaſonableneſs and Certainty whereof is very evident, for he is Lord of Lords and King of Kings.

Thirdly, The Reaſonableneſs and Certainty of this Conqueſt will appear.— The Perſons afore mentioned, being actuated by the Enmity of the Devil (who is an utter Enemy to God and Chriſt) againſt every Thing that is good,  
praiſe-

[n] Galatians, Chap. v. V. 19, 20, 21.



praise-worthy, and holy, try every Method to render of no Effect the Death, Passion, and Merits of the Immaculate Lamb, who shall nevertheless infallibly triumph over all his Enemies in this World, as he already has over Death, Hell, and the Grave, and all the Powers of Darkness, by his spotless and holy Life here, his bitter and excruciating, but meritorious, Death and Passion, his glorious Resurrection, and triumphant Ascension at the Right Hand of God his Eternal Father, in whose Presence is Fullness of Joy, and at whose Right Hand there are Pleasures for evermore; for all Power is given to him in Heaven and Earth; to Him, therefore, [o] who liveth and was dead, but is alive for evermore, and hath the Keys of Hell and Death, be ascribed [p] Blessing, and Glory, and Wisdom, and Thanksgiving, and Power, and Might, for ever and ever.

Fourthly, I come now to shew the happy Lot of all those in another Life, who have in this fought a good Fight, finished the Course, and kept the Faith; and to point out the Reason of that Happiness. They that are with him are called, and chosen, and faithful; but vain and trifling is the Power of Language, or the Comprehension of finite Minds, to describe the superlative Glories of another World, or of those Joys which God hath laid up for those who love him and obey his Laws. Let us trace these

these as far as we can, and, after all, we shall be able to see but in Part; for Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man fully to conceive, those Joys which God hath prepared for his faithful Servants, even for those who keep the Testimony of Jesus: But, whatever they are, this we may depend upon, that they will be such, both in the Kind and Degree, as shall fill the Soul (which in vain seeks Satisfaction or Happiness in this World) with every Thing that its refined and spiritualized Nature will admit of; and that we shall look back on all our Sufferings here for the Sake of Truth, as Things of little Moment; more especially, when we are assured, by God himself, that the Faithful shall be happy to all Eternity. The great Apostle of the Gentiles, tho' a chosen Vessel to God, declares, that he had a Thorn given him in the Flesh, by Satan, to buffet him; but he prayed thrice, and it was removed from him. We may, from this one Instance, observe the great and powerful Efficacy of devout Prayer. The humble and contrite Heart thou, O God, wilt not despise; or cast the Breathings and Aspirations of a devout Soul behind thee; but accept them as an Incense of a sweet-smelling Savour offered by the Great High-Priest, the Immaculate Lamb, and rendered acceptable to thy Mercy and Compassion, by and through the Merits of Him who died and rose again, that he might present us spotless and blameless before the Throne of his Everlasting

lasting Father, being better pleased with the Sacrifice of a humble and contrite Heart, than a whole Hecatomb of useless Sacrifices.

A good Man may, in this Life, be buffeted, afflicted, and tormented; but all these Afflictions are light, and of no Consideration, when set in the Scale with that exceeding great and eternal Weight of Glory, which God hath laid up for all those who have fought a good Fight, finished the Course, and kept the Faith. St. Paul, when speaking of these Things, says, I reckon, that the Sufferings of this present Time are not worthy to be compared with the Glory that shall be revealed in us: And it was undoubtedly in Expectation of, and having in View, this exceeding great Reward, he declares, in his Epistle to the Romans, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Heighth, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord: It was this which made him count all Things but Dross, that he might win Christ.

Who then, among the Sons of Men, that has the least Understanding as he ought, (who, I say,) would prefer this present Life, and all its fading and transitory Enjoyments, especially when they are incompatible with, or run counter to, that Work which he was sent into this World to do, namely, to fit and prepare him for Enjoyments in another, of the highest and most

most superlative Degree; who but he that knoweth not the Things which make for his Peace; who but he that preferreth the Works of Darknes to the Armour of Light, the Kingdom of Satan, and the Practices leading to it, to the Kingdom of Christ and of God, and that Spring of living Water, the pure and unpolluted Doctrine of his most holy Word? The pious and good Christian rejoiceth in the latter, and counteth, with the Apostle, all Things but Dross, so he may win Christ. He passeth through this troublesome World as not abusing it, nor refuseth those Things which he finds therein, and may enjoy with Comfort, and without transgressing the Divine Command of his Maker, well knowing that he is but a Stranger and Pilgrim upon Earth, that he hath here no continuing City, and therefore seeks one to come; is pressing continually forward to the Mark of his high Calling, having ever in View that glorious and never-fading Crown of Glory which the Lord, the Righteous Judge, shall give to him, and to all those who love and look for the Day of his Appearing. He looketh to Jesus, the Author and Finisher of his Faith, who, for the Joy that was set before him, endured the Cross, despised the Shame, and is set down at the Right Hand of the Majesty on high; Angels, Principalities, and Powers, being made subject to him. He looks to Jesus, the Mediator of the new Covenant, who is gone before him into the Heaven of Heavens, to prepare a Place



for him, as he told his Disciples, Where I am, there ye shall be also.

Art thou, at any Time, ill used by a malicious World; art thou afflicted or tormented; art thou attacked with violent Pains, grievous Sickness, or agonizing Sorrows; remember that all these, and many more, are the Portions of Human Life; that Man is born to Trouble, as the Sparks fly upwards: But let us, at the same Time, remember and consider, that how many or how great soever our Sorrows and Miseries are here, they are of a short, very short, Duration, of the Space (as it were) but of a little Moment, when compared with the never-fading Joys of a boundless and endless Eternity. Let us look to Jesus, who is entered within the Veil, after having, by the One Great Sacrifice of Himself, purchased eternal Redemption for us. Are we, at any Time, ill treated by a malicious and ill-judging World; let us look up to Him who is the Great Captain of our Salvation, and we shall find, that the worst Treatment we can receive is vastly inadequate to what he suffered when veiled in the Flesh. He came to his own, and his own received him not; and tho' they saw the many great and wonderful Miracles which he wrought amongst them, they despised him, and were offended at him. Are we afflicted or tormented, let us take a View of our Saviour's Life, and we shall find that no Affliction was like his, no Torment so great as he suffered. The Prophet Isaiah has this Description of him :

him : [9] He is despised and rejected of Men, a Man of Sorrows, and acquainted with Grief ; and we hid, as it were, our Faces from him : He was despised, and we esteemed him not : Surely he hath born our Grievs, and carried our Sorrows ; yet we did esteem him stricken, smitten of God, and afflicted ; but he was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our Peace was upon him, and with his Stripes we are healed. Have we violent Pains, grievous Sicknes, or agonizing Sorrows ? What are our Sorrows, Sicknes, or Pains, when compared with what he suffered ? View, with the Eye of Contemplation, the many grievous and bitter Stripes he received upon his most holy Body, before the last great Scene of his Suffering ; think how he was spit upon, mocked, and set in Derision ; view him extended on the Cross, his Head pierced with Thorns, and his Hands and Feet torn with Nails, and his precious Side pierced with a Spear ; then tell me, if any Judgment can be formed of his excruciating Pains, in any Degree adequate to what he felt. Think seriously and devoutly of his Sorrows in the Garden, surely no Sorrow was ever like his Sorrow ; and also on the accursed Tree, when he, at the Close of a Life of perfect Innocence, amazing Wonders, and surprizing Miracles, cried out, in the bitterest Agonies, My God,

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my God, why hast thou forsaken me? O my Soul, dwell with Wonder and Amazement on on these most amazing and wonderful Tokens of Divine Love, exhibited in the Birth, Life, and Death of the Glorious Redeemer of his People; and depend upon it, that, for our great Consolation, he will be to us, and do for us, as he has promised. Are we at any Time sick? he is Health. Are we poor? he is Riches. Are we sorrowful? he is Joy and Peace. In Consequence of this, the Royal Prophet cries out in an Extasy, The Lord is my Hope and my Fortrefs, my Castle and Deliverer, my Defender, in whom I trust. And whatever his faithful Servants want, he is that for their Comfort and Consolation; for he is most emphatically All in All.

In such as these their Thoughts, Words, and Works are actuated by the Spirit of God; and the Fruits thereof will be, first, Love, an ardent and sincere Love, of and for God; and a compassionate Love for Man, his Fellow-Creature; Joy in having it in his Power, by the Divine Grace, and co-operating Aid and Assistance of the same Spirit, to add, by Precept and Example, to the Number of glorified Beings in a future Life; which will produce that Peace which is known only to, and felt by, the Good and Virtuous. To obtain which he will suffer every Thing an evil World can lay upon him; well knowing that he shall win Christ. He will copy his Divine Master in Gentleness and Humility,  
and

and treasure up in his Heart the Words of his compassionate Redeemer, Learn of me, for I am meek and lowly of Heart. These will be productive of Goodness, to which will be added Meekness and Temperance, which will be completed by Faith, and be crowned with Glory; for where all these Virtues and Graces are united, against such there is no Law. They, therefore, that are Christ's have crucified the Flesh with the Affections and Lusts. Those who conform to these Things with a devout and holy Ardour, and persist to the End, are they who have fought a good Fight, finished the Course, and kept the Faith; and they shall be clothed with Robes of Innocence, even white Robes; for they that are with him are called, and chosen, and faithful.

Fifthly, and lastly, I shall draw a few Inferences from the Whole, and so conclude.

The first Inference is, that it is clear, from Scripture, that, by the Words of the inspired Apostle, in the Revelations, Myſtery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth, is not meant, or understood, Free Maſonry; but, on the contrary, the Church of Rome; and that all these Titles belong thereto I have shewn in the foregoing Discourse. They cannot have any Allusion to Free Maſonry, because, secondly, the Free Maſons have no Intercourse with Belial, which forbids Charity; whereas Free Maſonry abounds with it; Consequently those Words of our Blessed Saviour,



Saviour, Those that are not with me are against me, must be true. Those, therefore, who are against him are all such who work all Unclean-ness with Greediness; such as say unto God, Depart from us, for we desire not the Knowledge of thy Ways; such as live in this World as if there was no God to superintend it, and the Ways and Doings of those who are Inhabitants of it; such as, with the bigotted Clergy of the Romish Church, commit Idolatry, worship Saints and Angels, and pray to them, and to those who are dead, for Protection, contrary to the exprefs Command and Injunction of God; teaching for Doctrines the Commandments of Men, and not only despising those of the Living and Eternal God, but, with an unchristian Spirit, thundering Damnation on all who are without the Pale of their Church; approaching him with their Lips, while their Hearts are far from him. We teach not, nor inculcate, such shocking and unchristian Dispositions, but, on the contrary, recommend universal Charity; we rejoyce not in Iniquity, but in the Truth, and earnestly desire to be acquainted with the Ways of true Wisdom, which are the Ways of God; for the Fear of the Lord, says the wise Solomon, that is Wisdom, and to depart from Evil is Understanding; her Ways, therefore, are the Ways of Pleasantness, and all her Paths are Peace. These, and such as these, who are thoroughly sensible of the omnipotent and omnipresent Power and Providence of God, not  
only

only in this lower World, but also in the immeasurable Regions of created Space ; who adhere to the true Religion, as taught and recommended by our Saviour and his Apostles, and will not suffer the Mark of the Beast on them ; and, in a Word, all who, in their Lives and Conversations, so let their Light shine before Men, that others may be induced to glorify their Heavenly Father, are the Called, and Chosen, and Faithful ; and they shall shine as Stars in the Kingdom of God for ever and ever.

Now, [r] the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect in every good Work, to do his Will, working in you that which is well-pleasing in his Sight. And to [s] him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy ; to the Onlywise God, our Saviour, be Glory and Majesty, Dominion and Power, both now and for ever. Amen.

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*In the Beginning was the Word.*

St. John, Chap. i. V. 1.

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**T**HE following CHARGES, calculated for the Edification of the Great Building in Wisdom, Strength, and Beauty, are humbly offered to the serious Consideration of all the true Professors of and Advocates for FREE MASONRY.

And that He who is the Dispenser of all good Gifts and Graces may, out of his abundant Mercy, so dispose their Hearts and Minds, that they may be edified thereby, will be a Reward very greatly superior to the ardent Labours and Endeavours of him, who is,

With true and unfeigned brotherly Love,

Their hearty Well-wisher,

and zealous and faithful Brother,

I. HEAD, P.G.M.S.

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**A C H A R G E**, delivered to a  
Constituted Lodge of Free and Accepted  
Masons, at the King's-Arms, in Helstone,  
Cornwall, on Tuesday April 21, A.D. 1752.  
A. L. 5752.

First published in the Pocket Companion, printed for  
J. Scott, 1754.

Revised and enlarged by the Author, I. HEAD.

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*Love the Brotherhood. Fear God. Honour the King.*

Peter, Chap. ii. V. 17

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*Friends and Fellow Brethren,*

**A**S I have the Honour of being distinguished by a Badge of Office in this regularly-constituted Lodge, I have made Choice of this Opportunity to assure you, that I will, at all Times, and on all Occasions, use my best Endeavours to execute the Trust which you have reposed in me with Freedom, Fervency, and Zeal. And here I beg the Favour of your Attention for a few Minutes, while I shall use those few Talents which our Great Master has been pleased in his Mercy and Goodness to bestow upon me, to exhort you to consider, with a Seriousness peculiar to our laudable Profession, some useful Hints which concern All of us.

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And



And first, I must recommend a true and sincere Obedience to the every Command and Injunction of the Great, Almighty, and Alone-supreme, Architect of Heaven and Earth, the Father of Lights, and Author and Giver of every good and perfect Gift, from whom your Forefathers, in the earliest Ages of the World, received intuitive Knowledge, which has been, by the Divine Favour and Protection, continued down, thro' succeeding Ages, to us their Successors in the illustrious Craft. It is to his benign Goodness and Mercy that we have a peculiar Knowledge in the Sciences, from whence so many great and beneficial Advantages are conferred on Mankind. And as all ends in the Love of God and Man, the right Understanding of, and unremitted Practice in, our Duty to the former will produce an unfeigned Love and Christian Charity for the latter, and in a particular Manner for those who are of the Household of Faith. By so doing, we shall pass over Youth without Agitation, Middle Age without Anxiety, and Old Age without Remorse; and we shall enjoy true Content, a Thing almost unknown to the greatest Part of Mankind.

The second Thing I beg Leave to recommend to your Notice, is an unwearied Diligence and Assiduity in the great Work wherein you are immediately concerned, to be upon your Guard at all Times, and on all Occasions, and in a particular Manner before Strangers, who  
will

will make use of every Stratagem, and watch for every Opportunity, to extract from you that Secret which has, for Ages and Generations, been hid from those who were, and also now are, unqualified to receive it. The proper Observance and diligent Execution of this Part of your Duty will recommend you to the Notice of the World in general, and the Regard of our Fraternity in particular.

Be ye also careful, my Brethren, to avoid every Action which has the least Tendency to brand you with the odious Name and Character of a covetous Man, which our holy Brother the Apostle Paul has, with great Reason, declared to be Idolatry. What, my Brethren, can be expected from the Man who makes Gold his Hope, and placeth his Confidence in his Riches? What but that he will be deaf to the Cries of the destitute Orphan, and Intreaties of the distressed Widow? Let the contrary Disposition prevail with us; and let not our Charity be circumscribed with a narrow Circle, but, like that glorious Luminary which opens the Day, dispense its kindly, its genial, and reviving Influence to all around us. Indeed, if we are good Masons, we shall, in Consequence, as a Line is a Continuation of Points, be good Men, and therefore not capable of abusing the Means with which the Divine Providence hath supplied us to do good unto all Men, as Opportunity shall offer, and in a more especial Manner the Miserable and Distressed.

These, O my Brethren, these are Objects which not only claim our Commiseration, but also claim Relief at our Hands. That heart-felt Joy which ariseth in the Mind of the Charitable and Humane, on having it in his Power to relieve the Distressed and comfort the Afflicted, is beyond the Power of Description, and none can know it but those who feel it. He that giveth to the Poor lendeth to the Lord; and his Reward shall be great: For the Almighty will give him Peace here, and Happiness in the World of glorified Spirits. Let, therefore, the grand Principles of Brotherly Love, Relief, and Truth, at all Times distinguish us in the World, and ever prevail amongst us. This compassionate Temper cannot fail of obtaining the Love and Esteem of all good and wise Men, and also that which is of infinitely great Consequence, the Approbation of that Gracious Being whose Favour is better than Life;— of that Being, at whose Right Hand, and in whose Presence, there are not only a Fullness of Joy, but also Pleasures for evermore.

Let us also be resolutely fixed in the great Duties of Temperance and Sobriety; let us not suffer Liquor to get the Ascendancy of our Reason. It is Reason, my Brethren, that informs us, that we are Creatures every Way adapted to, and fitted for, Society; and that God hath given us Knowledge and Understanding superior to other Beings on this habitable Globe, who all tend by a natural Impulse, an  
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Impulse peculiar to themselves, to answer, in their respective Spheres, the End of their Creation. Shall the Creatures thus fulfill, with the greatest Regularity, the various Purposes to which Providence assigned them? And shall Man, the Glory of this lower World, pervert the gracious Designs of his Creator in appointing proper Liquids to satisfy his Thirst, and exhilarate his Heart, (shall Man, I say, abusing the Means, and forgetting the End of their Appointment) use them beyond the Bounds of Moderation, and thereby render himself equal, I had almost said inferior, even to the beastly Swine? Did we but rightly and seriously consider the many Mischiefs to which this Vice exposeth us, we should certainly be very cautious of drinking to Excess, well knowing the fatal Consequences which attend it; that it lays our Reason asleep, and rouses the many too often predominant Passions, which disturb the Mind of Man.

And whilst we are careful to avoid the shameful Sin of Drunkenness, let us at the same Time remember that we are in Duty bound to abstain from another Vice, too too common in the present Age: I mean the scandalous, shocking, and detestable Practice of swearing by, and invoking the Name of, the great and glorious God, on the most trifling Occasions. This Vice, my Brethren, has not one Motive or Inducement, that I know of, to support the Practice of it. Is it practised by  
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the Great Vulgar? It is forbid by the positive Command of that Almighty God who is ever jealous of his Honour, and will not hold any guiltless who taketh his holy Name in vain. This Vice is a Scandal to Society, and degrades the Man below the Level of the Brutal Tribe, who all join with the feathered Choir in the Praises of their Great Creator. Let us, therefore, keep a constant Watch upon the Door of our Lips. Let us, if it be possible, live peaceably with all Men. Let us keep our Passions in constant Subjection to the Empire of Reason and Religion. By this Means we shall be enabled to demonstrate to the World, that we are good Men and true; that we aim at no other Character than that of Piety towards God, and unfeigned Love to one another. Love, my Brethren, is the Bond of Perfectness. It is this divine Temper which enables us to preserve the Unity of the Spirit in the Bond of Peace, and makes us like him who is the pure and inexhaustible Fountain of it. Masonry is the Centre of Union, and the happy Means of cultivating and preserving Friendship amongst those who might otherwise have remained at a Distance, at least disagreeable. It causeth them to love as Brethren, to rejoice as Heirs of the same Hope, Partakers of the same Promises, Children of the same holy and eternal God, and Candidates for the same Heaven and Happiness. Therefore, my Brethren, stand fast in one Spirit, and be perfectly joined together in the

the same Mind, and in the same Judgment. Let us consider, that this is a Duty incumbent on us ; that it is in a very peculiar Manner recommended to our Notice and Imitation by our great Leader and Exemplar, who came to seek and to save that which was lost, and laid down his Life even for his Enemies. What a powerful Motive and Inducement have we in this unparalleled Instance of Divine Love opened to our View for our Instruction and Government in this State of Trial ! Unto which we shall do well if we take Heed as unto a Light shining in a dark Place : And I hope there is not one Member of this Community who does not endeavour, to the utmost of his Power, to discharge this Duty, as it behoves every good and wise Man ; and that there are not any amongst us who are not truly sensible of the Necessity we lie under to fulfil this great, this important, Part of an Obligation, which is an indissoluble Bond by which the particular Members are united and cemented in one Body. Let us support and recommend this great and laudable Virtue by Examples worthy the Imitation of Mankind. This is the most effectual Method we can pursue to silence the ill-natured Suggestions of the proud, the wicked, and the vain Part of our Species ; who, though they are by no Means proper to be Members of our well-governed Community, yet must, by this Means, be induced (as it were forcibly) to own, and secretly to admire, the benign Influence

ence of that Love and Unity which, as unpol-  
luted Streams from a pure Fountain, naturally  
produce Peace and Harmony amongst Brethren.

I must also, in the next Place, recommend  
a due and proper Regard to be paid to the  
Laws, Constitutions, and Orders, of our most  
ancient and honourable Fraternity, and due  
Deference and Respect to the particular Officers  
thereof in their respective Places and Depart-  
ments, whose Business it is to carry them into  
Execution: And I hope, sincerely hope, the  
only Contention among you will be a laudable  
Emulation in cultivating the Royal Art, and  
striving to excell each other in every Thing  
which is great and good.

Let us convince the unbelieving Multitude,  
that no private, sordid, or lucrative Views can,  
or ever shall, prevail upon us to admit into the  
Number of those who are acquainted with the  
Knowledge of our Mysteries, the unworthy,  
the prophane, or contentious, Part of Mankind;  
but that we will stand fast in that Liberty with  
which God hath blessed us, and join, with one  
Heart and one Voice, in excluding such Wolves  
from our peaceable Fold. And whilst we are  
particularly careful to exclude the Unworthy  
from our Community, let us, by all Means,  
admit the Good and Worthy who offer them-  
selves to be Participators of our Fraternity, and  
receive all such with open Arms, and let them  
have engaging and peculiar Marks of our Es-  
teem, of our brotherly Love and Friendship.  
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In a Word, let all of us endeavour, in our respective Stations, so to regulate our whole Conduct as not to give just Occasion of Offence in any Thing. Let us be submissive to Superiors, courteous and affable to Equals, kind and condescending to Inferiors; and let our whole Deportment testify for us, that we have formed our Lives upon and by the perfect Model of God's revealed Will, exhibited to us in the Holy Bible; that this Book is the Basis of all our Craft, and that it is by this Piece of divine Furniture, so essential to our Society, we are taught *Wisdom* to contrive, in all our Doings, such Means as may conduce to his Honour, and the Salvation of our precious and immortal Souls; *Strength* to support us in all Difficulties and Distresses; and *Beauty* to polish the rough and unhewn Block of the mere natural Man, and bring it into the Likeness of our Maker.

Let us run with Patience the Race that is set before us, and so run that we may obtain; for our Divine Master has promised us, that if we continue faithful unto Death, he will give unto us, and reward us with, a Crown of Life, a Crown of eternal and never-fading Glory. Let us by an unwearied Perseverance in well doing put to Silence the Ignorance and Malice of foolish Men; and the truly Wise and Great will be so far from thinking it a Disparagement to be influenced by our Example, that they will seek for those Things which are peculiarly known to Us, when we let our Light so shine before Men,

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that



that we may thereby glorify our Father which is in Heaven ; and they, by seeing our good Works which they shall behold, will be also induced to glorify the Supreme and Almighty Architect of the Universe.

Let us, my beloved Brethren, approve ourselves faithful Stewards of those Things committed to our Charge, that whensoever it shall please our Great Creator to demand of us an Account of those Talents which he, in his infinite Wisdom, has thought fit to bestow upon us, we may be found ready to render it up with Joy, may have our Loins girded up, and our Lights burning, and we ourselves be as Men waiting for the Kingdom of God. And in that glorious Morning, when the Sun of Righteousness shall arise with Healing in his Wings, we may be allotted to a House not made with Hands in the happy Regions of eternal Day ; may hear this most welcome of all Salutations pronounced to us, by the Great Redeemer, in the Presence of Men and Angels, Well done, thou good and faithful Servant ! Thou hast been faithful in a few Things, I will make thee Ruler over many Things : Enter thou into the Joy of thy Lord. O happy Day ! when the True and Faithful shall out-live the World, and all its fading Glories ; shall see the Sun, Moon, and Stars, obliterated from the Concave of Heaven, and shall be himself employed, swallowed up in the never-fading Glories of a boundless Eternity !

These

These ardent Wishes for your Welfare, both here and hereafter, flow from an honest Heart, zealous in the great and important Cause of Masonry. And that every Attempt for completing this great Work may meet with proper Encouragement, may be patronized by the Learned, Great, and Worthy, in all succeeding Ages, is the sincere Wish, and unfeigned Desire, of,

Brethren,

Your most sincerely affectionate,

and ever true and faithful Brother,

ISAAC HEAD.

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**A C H A R G E**, delivered to a numerous Assembly of Free and Accepted Masons, at Scilly, on Tuesday the 21st Day of January, A. D. 1766. A L. 5766.

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*Seek ye first the Kingdom of God, and his Righteousness; and all these Things shall be added unto you.*

Matthew, Chap. vi. V. 33.

*The Fear of the Lord is the Beginning of Wisdom.*

Psalms cxi. V. 10.

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BRETHREN,

**A**S the studious and unremitted Labours of the Learned, Great, and Noble, in the Improvement of Arts and Sciences, have been justly thought worthy their Attention, serious Consideration, and diligent Prosecution, and as the Study of them tends to the Benefit of Mankind, let us tread in the same glorious Paths. By studying the *Sciences* we may observe those surprizing Faculties which the great *Architect* of the Universe has given to Man, to trace (as far as Mortal Powers can do) the Wisdom, Strength, and Beauty, and that universal

versal Harmony, which subsists in the glorious Creation of God.

The Knowledge of the Arts enables us to imitate those numerous and beautiful Objects with which we are on all Sides surrounded; to depicture the innumerable Species of Trees, Plants, Herbs, Flowers, Fossils, Minerals, and Vegetables, with which the Earth is so profusely overspread; to describe, and range into Order, their several Tribes and Classes; to ascertain, by repeated Trials and Experiments, their various Uses; and to point out their Virtues to those who are not so immediately conversant in the great Arcana of vegetative Matter. And who but a Being insensible to every Thing beautiful, every Thing grand, every Thing noble, every Thing wonderful, and every Thing most charming and perfectly agreeable to every Sense worthy Rational Beings, can pass by, in a neglectful Stupidity, the Glories and Regularity of Creation, and that surprizing Order and Gradation which the Great Creator has impressed on this material World, from the least Plant, Flower, Insect, or Animal, to those glorious Orbs which are moved and guided by his Hand in the wide Expanse of Heaven. —

“ Known unto God are all his Works from  
 “ the Beginning. The Works of the Lord are  
 “ great, sought out of all them who have Plea-  
 “ sure therein. How manifold are thy Works,  
 “ O Lord! In Wisdom hast thou made them  
 “ all: The Earth is full of thy Riches.” The  
 holy



holy Psalmist says, " The Heavens declare the  
 " Glory of God, and the Firmament sheweth  
 " his handy Work ; one Day telleth another,  
 " and one Night certieth another ; Day unto  
 " Day uttereth Speech, and Night unto Night  
 " sheweth Knowledge."

The great and glorious Luminaries of Heaven, which are coeval with Time, convey to us Ideas of their Great Original ; and, as they perform the daily Task assigned them, remind us of our Duty and Gratitude, which we, as Rational and Intellectual Beings, should render, as in Duty bound, with unwearied Assiduity, to the Supreme Author of all Perfection.

The Account transmitted to us of John the Baptist, a principal Pillar of the Craft, is, that he was a burning and a shining Light, and of a Greater than him, who, tho' coming after him, was preferred before him, and is the chief Corner-Stone of a most beautiful, regular, and harmonious Building ; that he went about doing good not only to the Bodies, but also to the Souls of Men ; and positively enjoined and commanded his Followers to do so likewise, telling them, that the peculiar Characteristick of the Sheep of his Fold would at all Times be known by their Love one for another. Let our Light therefore so shine before Men, that they, by seeing our good Works, may be also induced to glorify our Father which is in Heaven.

The Principles of our glorious Craft, and the excellent Rules and Constitutions laid down  
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from the earliest Ages to the present Time, are worthy of our serious Consideration. Permit me, therefore, to say a Word or two on the Subject.

Tho' the Principles of our noble Craft convey to our Understandings four distinct Ideas when we speak of them particularly, I apprehend they may be all resolved into a Point, from which all the rest naturally and necessarily are derived, to which they owe their Origin, and from whence they may be continued ad Infinitum. And therefore I apprehend it unnecessary to enter into a minute and particular Description of them, and more especially so when I speak before those who have had the Honour of being initiated a considerable Time into this Ancient and Right Worshipful Fraternity, and have, I doubt not, duly and properly attended to the true Meaning and Import of them. There are, however, three Things which occur to me when I speak of the Principles of Masonry, and which I cannot pass over in Silence, especially in this Place, and on this happy Occasion on which you are convened together, and which affords me in particular a most agreeable Pleasure; and to these belong, in a peculiar Manner, the Epithet of Grand.—And these are,

First, Brotherly Love; that kind and engaging Behaviour to, and Compassion for, one another, which in former Times did distinguish, peculiarly distinguish, Free Masons from all other

other Men, at present does, and ever will, prevail amongst those who are good and true.

Secondly, Relief; a noble and generous Disposition to prevent the Wants, lessen the Distresses, and alleviate the Miseries of our Fellow Members. We all have it in our Power to do some Good in our Generations. Masonry requires it at our Hands; and those who have the Means and Power, and employ them as Opportunities offer, shall not lose their Reward. To attain this, therefore, let us seek out the Miserable, Poor, and Destitute, if they seek not us; and for our Encouragement so to do, we have this Assurance, that we shall be recompensed at the Resurrection of the Just, at which Time Truth, which is (alas! I am sorry to say) not universally practised amongst Men, will shine forth in its strongest and most engaging Charms; and those who have demonstrated the Truth of their Words by correspondent Actions, will, in that Day, be particularly and peculiarly distinguished among the happy and blest Society of exalted and glorified Spirits, with whom Artifice, Dissimulation, Words of a double Meaning, and Flattery, its diametrically Opposite, will have no Place; but Truth, the fairest Child of Heaven, eternal Truth, prevail.

Oeconomy, my Brethren, is the Province of every Individual to preserve; and is immediately and particularly peculiar to the Presiding Officers of every Lodge, whose Duty calls upon them

them to preserve the respective Parts of our regular Building in Order, Harmony, and Proportion. These are, from the Nature of their several Places and Stations, whether Right Worshipful or Worshipful, to be considered as the principal Pillars by which every Thing is contrived for promoting its true and real Interest, supporting it with all their Might and Power, and adorning it with every Thing useful and necessary, not only for its Advancement and Prosperity within-doors, but also its Credit and Reputation without. It is for this Purpose, and to answer this great and important End, that they are placed, by the Consent of the Brethren, in such conspicuous Stations; and, in Consequence thereof, are undoubtedly answerable to them for their Conduct in Matters which relate to the good Government and Order of the Lodge. They are as Lights which, being placed in a conspicuous Station, cannot be hid. How peculiarly happy therefore are the Members of every Lodge which is at once illuminated and cherished by such Luminaries, who shine with unceasing and unsullied Lustre! The Brethren of the respective Lodges where such Officers preside are animated with a becoming Freedom and fervent Zeal for the great and important Cause of Masonry, a Cause which has in all Ages been supported by the truly Great; and, ambitious of imitating and recommending such laudable Examples, they strive to exceed each other in mutual Returns

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of brotherly Love and Friendship. Every Thing coincides to compleat the glorious Work, till all is resolved into Secrecy, Morality, and good Fellowship.

Love, my Brethren, Love unfeigned, is a noble, a glorious Motive of all our Actions. To what great Respect have not every Society been raised by this divine Principle, which has its Foundation on a Rock, its Basis so sure and permanent, that neither open Force or undermining Artifice ever have been, or ever will be, able to prevail against it? This noble and godlike Passion raises our Natures, and elevates our Minds, far above the visible diurnal Sphere. The Man who is really and truly actuated by this glorious Principle seems to be more than mortal. It was this which induced our excellent Brother, and great Orator, the holy and great Apostle Paul, to long to be dissolved, that he might enjoy the inexpressible and inconceivable Satisfaction of the Beatifick Vision; and, whilst on Earth, to do every Thing which appeared to him to be conducive to the Happiness of his Fellow Brethren. This made him instant in Season and out of Season, and rendered Life itself wholly unworthy his Care any longer than it tended to the Glory of him that sent him. Let us all be careful to keep up to the Standard of our Obedience, and shew our Regard for this noble Fraternity, by comforting and supporting the Weak, encouraging the Worthy, and admonishing every Brother who may unfortunately deviate

deviate from the Paths of Virtue; with the true Sincerity and ingenious Candour of a Free and Accepted Mason. Let us use our best Endeavours to reclaim him from his unhappy State, by pointing out the dangerous and dreadful Consequences of a Life mispent. Let the fatal Effects of unruly Passions convince us that Sin is the greatest of all Slaveries, and its final Consequence Misery and Ruin; and that, its Contrary, a Life well spent is conducive to the greatest Good here, and finally rewarded with Him whose Centre is every where, and Circumference no where: A Being without any Limitation whatever.

The Pleasure and Satisfaction which arises in the Mind of every good Man, from a Consciousness of having devoted his Life, and conformed his every Action, to the Honour and Service of his Great Master, will not quit him at the awful Hour, when the delusive and fleeting Enjoyments of this World will have no Place, but accompany him, through the dark and dreary Mansions of the Grave, into the pure and blissful Regions of eternal Day.

There are Duties which we have a peculiar Reason to cultivate, and, if duly and carefully attended to, will yield us a peculiar Satisfaction; and these are Faith, Hope, and Charity; of each whereof in their Order:—And first, Faith.

In this great and important Duty we must entirely quit the View and Ideas of all sublunary Things, and elevate our Thoughts, our Wishes,

Desires to that glorious Place where that All-wise and Almighty Being resides, who is ineffable Light, and the Life of the Holy, Good, and Virtuous. Let us breath out, in the most devout and solemn Manner, the pious Ejaculations of our Souls, ever mindful that the Eye which pervades the immeasurable Regions of Space, and sees through the thickest Darkness, is ever present with us; and that all Things are naked and open in his Sight. A constant Attendance to, and Observation of, this great and important Duty will elevate our Souls far, very far, above every earthly Object, and enable us to go on, from Strength to Strength, till we shall be filled with all the Fulness of God.

A true and lively Faith will produce in our Souls a noble and glorious Hope, Hope that we shall be made Partakers of the Beatifick Vision, and of all that inconceivable Glory and Happiness which the Spirits of just Men made perfect enjoy, in the most sublime Degree, in the Heaven of Heavens; that our Souls and Bodies shall be Partakers of that Peace of God which passeth all Understanding, and be for ever happy, even to all Eternity. To ensure the Enjoyment whereof let us have fervent Charity; for Charity shall cover a Multitude of Sins.

Charity is the great and distinguished Characteristick of the Christian Life; so great, noble, and glorious is this divine Virtue, that it is, by that celebrated Orator and Apostle of the Gentile World, declared to be superior to even Faith  
and

and Hope; which is confirmed by the Great Redeemer of Mankind in that pathetic Observation of his, that he came to seek and to save that which was lost; extended his Compassion and Mercy even to his Enemies; and in the last great Scene of his Life prayed to his Almighty Father for those who crucified him, "Father, forgive them; for they know not what they do." To which the Apostle afore named alludes, "Had they known, they would not have crucified, the Lord of Glory." How beautiful and benevolent is his Divine Command, "Have Charity one for another!" And the Reason annexed, and the Reward, which I have already quoted, should possess our Souls with Admiration of the Divine Love and Compassion.

Without this Divine Temper all our Labours will be in vain: The Soul will remain in a State of Stupefaction and Insensibility of its true and greatest Interest, the Body immersed in such Employments as are wholly unworthy of those Powers impressed on it at the Creation, and every Power and Faculty will be weak and languid, unless they are actuated by this most exalting and beneficent Spirit of Charity. He, therefore, who would endeavour to acquire Perfection must be actuated by this divine Disposition; for "Charity is the Bond of Perfection." The inspired Penman gives a beautiful Description of this great, this godlike Virtue; "Charity suffereth long, and is kind;  
" Charity



" Charity envieth not ; Charity vaunteth not  
 " itself, is not puffed up, doth not behave itself  
 " unseemly, seeketh not her own, is not easily  
 " provoked, thinketh no Evil, rejoiceth not in  
 " Iniquity, but rejoiceth in the Truth, beareth  
 " all Things, hopeth all Things, endureth all  
 " Things." How beautiful and amiable this

Description ! He who is actuated by this divine  
 and heavenly Temper shall surely be transform-  
 ed into the Similitude of pure Spirits, of those  
 benevolent Beings who fly with inconceivable  
 Speed to support and comfort the true and  
 faithful Servants of the Great Jehovah, the  
 Author and Giver of all good Things, and  
 guard them from the Power and Influence of  
 Malice, Hatred, and Uncharitableness. And  
 that all who dwell in Houses of Clay may be-  
 gin, continue, and persevere to the End, in the  
 Practice of this truly Christian Disposition, we  
 have this Encouragement, this absolute Cer-  
 tainty, from the Glorious Being who is the  
 Fountain of Light and Life, the Author and  
 Finisher of our Faith, that it shall never fail.  
 And that we may not have an inadequate Idea  
 of its superior Excellency, it is pointed out to us  
 thus, " Charity never faileth : But whether  
 " there be Prophecies, they shall fail ; whether  
 " there be Tongues, they shall cease ; whether  
 " there be Knowledge, it shall vanish away."

The Gift of Prophecy, the Interpretation of  
 Tongues, and a comprehensive Knowledge, are  
 undoubtedly very great and excellent Gifts, pro-  
 ceeding

ceeding from the Father of Lights ; but notwithstanding all these, and even Faith and Hope thrown in the Scale with them, Charity exceedeth them all. The inspired Apostle telling us, at the Close of his 13th Chapter of his 1st Epistle to the Corinthians, “ Now abideth Faith, “ Hope, and Charity, these three ; but the “ greatest of these is Charity.” Since these Things are so, let it be our Care, my Brethren, to convince the Gainsayers, who, though they speak of us as Evil-doers, may, by our good Works, which they shall behold, be induced to glorify God in the Day of Visitation.

The Excellence of this greatest of Virtues, Charity, will appear, and actuate the Mind with an irresistible Power, when we take a View of, and seriously consider, the Force and Influence of those fatal and unhappy Passions, which often hurry the miserable Wretches who are influenced by them into the greatest Dangers here, and, what is infinitely worse, an unabated Punishment hereafter. And those Passions are Envy, Hatred, Malice, and Uncharitableness. The great and wise Solomon, Grand Master of Israel, in the 4th Verse of the 27th Chapter of Proverbs, points out the Dreadfulness of the Passion of Envy in these Words, “ Wrath is “ cruel, and Anger is outrageous : But who is “ able to stand before Envy ?” And if we trace this Passion to its baleful Origin, we shall find it, in the greatest Degree, in the grand Seducer of Souls, who was envious from the Beginning.

What

What but that Passion, fit only for the Mansions of Horror and gloomy Darkneſs, could prevail with that accursed Spirit, at the first, to envy the Happiness of that most transcendently Great and All-powerful Being, who first made and created him a glorious Angel, capable of enjoying Happiness in Perfection to all Eternity? What but envying the ineffable Glory of God, and, tho' vainly, in the Pride of his Heart presuming to be at least equal with his Maker, could induce him to run the fatal Risque of drawing on himself, and those leagued with him in Disobedience, the Indignation of that Almighty Power, against whom the utmost Efforts are vain, and thereby exchanging (fatal Exchange indeed!) a Heaven and all its transcendent Glory and Happiness, for Hell and its dreadful and tremendous Torments?

From the great Apostate, this most dreadful Sin has, alas! too great a Root in the Breasts of too many of the Sons of Men. And. he who is actuated by this baneful Passion, tho' he may acquire a Sort of Satisfaction by the Practice of it, will find, at winding up the Account, that he is the greatest Sufferer; that, tho' it may be, as it were, sweet in the Mouth, it will be bitter in the Belly; and that those Miseries, which, by Envy, he would heap on others, will, and must, sooner or later, recoil upon him with severe Interest; and that the Envy, Malice, and Uncharitableness, which short-sighted Man may be so fond of, and for a Time distresses the

Good



Good and Virtuous, will all, summoned and appointed by Power Almighty, unite their Force, and be returned fourfold on his own Pate.

Let us turn our Eyes from these Scenes of Misery to that Virtue, the Practice whereof will amply reward us for all the Pains we may take to acquire it; for we shall by the Acquisition experimentally find, that our Labour will not be in vain, but that we shall be constantly attended with a Heart-felt Joy, and in some Degree participate of that Peace which is the Portion of the meek and lowly in Heart.

Humility, my Brethren, is a Virtue I would recommend to your serious Consideration and Practice; for the bare Speculation of it will by no Means avail us. If it would, even Devils might profit by it; but they are cut off from any Advantage of it, and have only the galling and mortifying Reflection of what they once were, what they are now, and that they are for ever excluded from a second Trial of Obedience, and that the Knowledge of the Goodness of God, and his glorious Attributes, serve no other Purpose but to encrease their Misery, Wretchedness, and Woe.

Humility was peculiarly exemplified in the Life of the great Redeemer of the World: He took upon him the Form of a Servant, though he was King of Kings, and Lord of Lords; and recommended the same divine Disposition to the Imitation of his Disciples, making this



Observation, --- He that is Great among you, let him be your Servant. And he also tells us, that he came not to be ministered unto, but to minister. Let us therefore be of the same Mind, to which we shall more duly and carefully attend, when we consider, it's Opposite, Pride was never made for Man. Let us be careful to have a true and lively Faith in Christ, a holy Hope in Salvation, and be in Charity with all Men.

Are we at any Time ill-treated by those who are *without*? Let us not be surprized at it, or return Evil for Evil, but remember him who is gone before us; that Man of Sorrows, who was ill-treated by an obstinate and perverse Multitude; and copy, as near as our Nature will admit, that divine Pattern of all Perfection, by overcoming Evil with Good.

Let it be always our peculiar Care to use Candour and Integrity, accompanied with Christian Charity, when a Brother's Character is called in question. Let Rancour and Malice have no Place in our Hearts when we judge of his Actions, and let our Lips be closed in Silence with respect to the Character of those Brethren who are deprived by Death from vindicating themselves. Let their Failings or Misconduct never be mentioned by us with Intention to render their Memory infamous amongst Mankind, but every good Quality and Virtue, which we knew them to be possessed of, mentioned at every Opportunity with all the Justice they can possibly

possibly deserve: And let us never forget to forgive our Enemies; for if we do not forgive them, how can we expect to be forgiven by our heavenly Father?

Let us, my Brethren, never give Occasion by our Misconduct to be evil-spoken of; but at all Times, and on all Occasions, walk as Masons, considering, that the bad Example of any one Member of our Community reflects, in some Degree, Dishonour on the whole Body. Let us be particularly careful to walk worthy of our laudable Vocation, not saying or doing any Thing which may degrade the Dignity of our Profession, and bring a bad Report upon the Craft. We are, my Brethren, set in a conspicuous Station; let us not therefore hide our Light under a Bushel, but place it on a Candlestick, that all those who come in may see the Light. Let it be our constant Care to set forth a good Example, the most powerful and prevailing of all Persuasions. Thus by taking heed to our Ways, acting upon the Square, and living within Compass, we shall be enabled to wipe off the many Aspersions which have been cast on the whole Fraternity (though unjustly); establish its real Credit; support its true Interest; and enjoy the additional Satisfaction of having been instrumental in the Support of the Noble and Royal Art; which, I doubt not, will flourish till Time shall be no more: And in this let all the Brethren heartily and sincerely join with --- Amen.

What a FREE MASON should be ;  
and the Consequence resulting from a steady  
Adherence to its glorious Principles, Pre-  
cepts, and Practices.

Addressed to all True and Faithful over the Face  
of the whole Earth.

By I. H. E. A. D.

*The Righteous hath Hope in his Death.*

Prov. Chap. xiv. V. 32.

LEND me thy Aid, *Urania*, and descend,  
From high Parnassus, to thy humble Friend.  
My Breast with glowing Ardour now inspire,  
And all the Raptures of *Masonick* Fire.  
Attend me to a calm and safe Retreat,  
Where *Harmony* and *Friendship* are compleat ;  
Where Goodness and where Greatness are combin'd  
In every generous, every virtuous Mind ;  
Where *Wisdom* holds the Sceptre, bears the Sway ;  
Where *Strength* supports, and *Beauty* does display  
Its various Charms ; where *Innocence* sincere,  
Stranger to Flattery, and a Foe to Fear,  
Dwells in the Bosom of each faithful Breast,  
And calms the furious Passions into Rest ;  
And *Peace*, with *Order* join'd, the *Place* attend,  
Where *Brother* meets with *Brother*, *Friend* with *Friend*.  
When

When, from on *high*, the Power Supreme surveys  
 The good Effects of these bright Halcyon Days, ---  
 Days which in one bright Golden Age were seen,  
 When every Heart was good, each Face serene,  
 In *Love* united all, in *Truth* combin'd ;  
 And to no Clime or Country is confin'd  
 The sacred Dictates of th' *Omniscient Mind* ; ---  
 Well pleas'd he views the heav'nly Virtues shine,  
 In Glory radiant, Splendor all-divine,  
 Confers his Blessings. Masons Free ! revere,  
 Mov'd by the active Passions *Love* and *Fear* ;  
 Fear to offend the Great Directing Power  
 Of each succeeding Year, Month, Minute, Hour ;  
 And Love, the noblest Passion Heav'n can give,  
 Or Mortal, or Immortal can receive.  
 United, these the happy Mason makes.  
 And tho' the World from its Foundation shakes ;  
 Tho' *Stars*, and all the mighty Orbs on high,  
 And all the *Planets* which illumine the Sky,  
 Be from their Centers torn, and their Light  
 Again envelop'd deep in sevenfold Night ;  
 Tho' all the Elements at once combine  
 To burn up Lebanon and every Pine,  
 Remove the Hills the Ocean's Rage to tame,  
 And bind its Force in Force superior, Flame ;  
 Tho' sevenfold red-hot Thunderbolts be hurl'd,  
 In flaming Vengeance, on a guilty World ;  
 He stands secure, within the mighty Square  
 With Compass join'd : The happy Brothers there  
 He's sure to find. Then joyful quits the Scene  
 Of Life's deluding Joys, and mounts serene  
 To view the Wonders of Redeeming Love,  
 And all the Glories are display'd above,  
 Wonders more glorious far than Thought can reach,  
 Wonders which far surpass the Pow'r of Speech ;

Where



Where all is Peace, and Harmony, and Joy,  
 And Happiness shall every Faculty employ ;  
 Thro' Worlds unnumber'd shall the God be known ;  
 The Just enjoy a never-fading Crown ;  
 And Heaven, with all its Glories, be their own. }

**I. HEAD, P. G. M. S.**

**A PRAYER**

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## A PRAYER at the Admission of a new-made Brother.

**O** God of Abraham, God of Isaac, God of Jacob, Almighty and Eternal Lord, Maker and Creator of all Things, Author and Finisher of our Faith; thou, O glorious and eternal God, to whom alone Being belongeth, be pleased in Mercy to vouchsafe thy Divine Influence to us the Creatures of thy Power, the Work of thy own Hand, here assembled in thy awful Presence: And as thou hast promised, in thy most holy and sacred Word, that where two or three are gathered together in thy Name there thou wilt be in the Midst of them; be thou therefore, O Lord, present with us: Hear us from Heaven, thy dwelling Place, and send thy holy Spirit into our Hearts, that we may, at all Times, in all Places, and on all Occasions, have a due Sense of, and reverential Awe for, thy Almighty Power; that we may duly consider, that all our Thoughts, Words, and Works, are naked and open to thy all-searching and all-seeing Eye.

Regard, we beseech thee, our Supplications, which we offer up to thee in the Name, for the Sake, and through the Merits, of the immaculate Lamb, slain from the Foundation of the  
World.

World. Impress on our Minds a due Sense of those sacred and holy Things we have taken on us. Give thy Blessing, O Lord, to this our present Undertaking; and grant that this our new-made Brother may be true and faithful among us; that he and all of us may devote every Action of our Lives to thy divine Honour and Service; and that, with the Attainment of the Knowledge of the Arcana of Masonry, may be also revealed the sacred and sublime Mysteries of Godliness and Christianity. Grant, O Lord, that we may ever agree together in Brotherly Love and Charity, without which whoever liveth is counted dead before thee; that in all our Dealings in the World we may do Justice, love Mercy, and walk humbly with thee, O great and everlasting God! and that at length an abundant Entrance may be administered unto us in thy Kingdom, O great Jehovah! and that in all our Works, begun, continued, and ended in thee, we may glorify thy holy Name; and, finally, by thy Mercy obtain everlasting Life, through the Merits and Mediation of Jesus Christ the Righteous: To whom, with thee, O Father! and thee, O Holy Ghost! be ascribed, as is most justly due, all Glory, Honour, Praise, Power, Might, Majesty, and Dominion, both now and for ever and ever. Amen.

F I N I S.